

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 17th December 1910.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI.					
1	"Bangabandhu"	Calcutta	Weekly	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna"	Ranaghat	Do.	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do.	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan"	Bankura	Do.	Ram Nath Mukherji, v.l.m.s., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do.	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do.	Suresh Chandra Samajpati	15,000
7	"Birbhum Hitaishi"	Suri	Do.	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta"	Do.	Do.	Debendra Nath Chakravarti Brahmin, age 37.	800
9	"Burdwan Sanjivani"	Burdwan	Do.	Prabodha Nanda Sarkar, Kayastha	900 to 1,000
10	"Chinsura Vartavaha"	Chinsura	Do.	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi"	Calcutta	Daily	Panchcowri Banerji, Brahmin	5,000
12	"Dainik Chandrika"	Ditto	Do.	Hari Dass Dutt, Kayastha, age 39	400
13	"Dharma"	Ditto	Weekly	Aravinda Ghosh, Kayastha, age 45	2,000
14	"Dharma-o-Karma"	Ditto	Monthly		
15	"Education Gazette"	Chinsura	Weekly	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
16	"Ekata"	Calcutta	Do.	No fixed Editor in evidence. Principal contributor is Hari Dhan Kundu Teli, age 34 years.	1,000
17	"Hitavadi"	Ditto	Do.	Panchcowri Banerji, Brahmin	30,000
18	"Hindusthan"	Ditto	Do.	Hari Das Dutt, Kayastha, age 39	1,000
19	"Jagaran"	Bagerhat	Do.	Behary Lal Roy	600
20	"Jasohar"	Jessore	Do.	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
21	"Kalyani"	Magura	Do.	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
22	"Karmayogin"	Howrah	Do.	Amarendra Nath Chatterji, B.A., Brahmin, age 32.	2,000
23	"Khulnavasi"	Khulna	Do.		
24	"Manbhum"	Purulia	Do.	Bagola Chandra Ghose, Kayastha, age 37.	About 300
25	"Matribhumi"	Chandernagore	Do.	Surendra Nath Sen, age 32, Hindu	500
26	"Medini Bandhav"	Midnapore	Do.		
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Sayyid Osman, Muhammadan, age 36; Maulvi Reyazuddin Ahmad, Muhammadan.	4,000
28	"Murshidabad Hitaishi"	Saidabad	Do.	Bonwari Lal Goswami, Brahmin, age 45.	Small.
29	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-weekly	Revd. Lall Behari Shah, Native Christian, age 24.	300
30	"Nayak"	Ditto	Daily	Priya Nath Guha, Kayastha, age 37	3,000
31	"Nihar"	Contai	Weekly	Madhusudhan Jana, age 60	200
32	"Pallivarta"	Bongong	Do.	Charu Chandra Roy, Kayastha, age 36	400
33	"Pallivasi"	Kalna	Do.	Sosi Bhusan Banerji, Brahmin, age 44	600
34	"Prachar"	Calcutta	Monthly		
35	"Prasun"	Katwa	Weekly	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goals, age 39.	500
36	"Pratihar"	Berhampore	Do.	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
37	"Purulia Darpan"	Purulia	Do.	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
38	"Ratnakar"	Asansol	Do.	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mitra, Kayastha, age 62.	500
39	"Samaj Darpan"	Salkia	Do.	Purna Chandra Mukherji, Brahmin, age 48.	140
40	"Samay"	Calcutta	Do.	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	800
41	"Samvad Purnachandrodaya"	Ditto	Daily	Purna Chandra Ghattak, Brahmin, age 45.	50
42	"Sanjivani"	Ditto	Weekly	Shiva Nath Sastri M.A.; Ramananda Chatterjee, M.A.	7,000
43	"Sevika"	Diamond Harbour	Monthly		
44	"Soltan"	Calcutta	Weekly	Maulvi Muhammad Monirazzam, Musalman.	1,500

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation
BENGALI—concl'd.					
45	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Calcutta ...	Weekly	Mrinal Kanti Ghose, Kayastha, age 39	2,000
46	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
HINDI.					
47	"Banga Kesri" ...	Calcutta ...	Fortnightly	Newsadika Lal, Kayastha, age 36	300
48	"Bharat Bandhu" ...	Ditto ...	Weekly	.....	.....
49	"Bharat Mitra" ...	Ditto ...	Do.	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	3,200
50	"Bihar Bandhu" ...	Bankipore	Do.	Ram Kishore Singh, Ondhia Kurma, age 30,	500
51	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, Kayastha, age 36	1,000
52	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. Dr. A. Nottrott	1,000
53	"Jain Pataka" ...	Calcutta ...	Monthly	.....	.....
54	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, Khettri, age 31	6,000
55	"Hitvarta" ...	Ditto ...	Do.	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
56	"Lakshmi Upadesh Lahri" ...	Gaya ...	Monthly	.....	.....
57	"Marwari" ...	Calcutta ...	Weekly	S. K. Tebrevala, Hindu, age 35	500
58	"Sattya Sanatan Dharm" ...	Ditto ...	Do.	Radha Mohan Gokulji, Vaisya, age 40	300
59	"Sri Sanatan Dharm" ...	Ditto ...	Do.	Ambika Prasad Bajpa	200
60	"Shiksha" ...	Arrah ...	Do.	Shukul Narain Panday, Brahmin, age 35.	250
61	"Tirhut Samachar" ...	Muzaffarpur	Do.	Pandit Jaganand	142
62	"Bara Bazar Gazette" ...	Calcutta ...	Do.	.....	.....
63	"Burman Samachar" ...	Ditto ...	Monthly	.....	.....
PERSIAN.					
64	"Namai Muqaddas Hablul Matin."	Calcutta ...	Weekly	Sayyid Jalaluddin, Shiah, age 59	1,000
URDU.					
65	"Al Punch" ...	Bankipore	Weekly	Syed Husain, Muhammadan, age 36...	250
66	"Darus Sultanat" ...	Calcutta ...	Do.	Quazi Abdul Latif, Muhammadan, age 36.	400
67	"Star of India" ...	Arrah ...	Do.	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
URIYA.					
68	"Garjatbasini" ...	Talcher ...	Weekly	Bhagiratti Misra, Brahmin, age 41	.....
69	"Manorama" ...	Baripada ...	Do.	.....	.....
70	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, Sikh, age 32	700
71	"Sambalpur Hitaishini" ...	Bamra ..	Do.	Dinabandhu Garhnaik, Chasa, age 35.	.....
72	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, Sadgope, age 53.	500
73	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, Tamuli, age 48	630
74	"Utkal Darpan" ...	Sambalpur	Do.	.....	.....
75	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 76	1,000
76	"Utkal Sakti" ...	Calcutta ...	Do.	.....	.....
77	"Utkal Varta" ...	Ditto ...	Do.	Moni Lall Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers.

Circulation	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	36A	"Muhammadi" ...	Calcutta ...	Weekly
2,000	43A	"Surbarnabanik" ...	Do. ...	Do.
1,000	8A	"Biswadut" ...	Howrah ...	Do.

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I.—FOREIGN POLITICS.

THE *Hitavadi* [Calcutta] of the 2nd December (received on the 8th instant)

The alarmists and the Indian Frontier.

says that now that the Anglo-Russian Convention has made the North-Western Frontier comparatively secure, the irrespressible alarmists have begun to apprehend danger from Germany. The completion of the Baghdad Railway has upset them. The truth is that they do not like that there should be any curtailment of expenditure on the protection of the frontiers. The paper hopes that Lord Hardinge will not be taken in by the dodge of these alarmists.

HITAVADI.
Dec. 2nd, 1910.

2. The *Namai Muqaddas Hablul Matin* [Calcutta] of the 5th December writes:—

What does Germany want in Central Asia?

As repeatedly said before, Germany wants nothing but an extension of her trade in Central Asia, and the Baghdad Railway line is considered to be the best means for the same. It is needless to say that she wants to extend the Baghdad line to Asia Minor. Germany has an idea of extending the railway line from Khanken to Kirman Shah and Hamadan and thence to Teheran, Kazwen, Urumi, and Salmas, joining the line in Asia Minor to the European railway system. Thus Germany wants to enter Persia *via* Asia Minor and the Russians have given their consent to the proposed extension of the Baghdad Railway line. Germany's desire is to join the Khanken line to the line in Asia Minor, passing by the coast of the Caspian Sea through Rasht, Anzeli, and the towns of Mazindran, and thence to Kazwen, Teheran, Ispahan, and Yazd. Germany cannot, however, forget the plan of the Baghdad line as being the best medium of her trade.

NAMAI MUQADDAS
HABLUL MATIN,
Dec. 5th, 1910.

During the last few years all the endeavours of Germany, whether direct or through Turkey in the Azarbaijan region, have been directed to extend the railway line in Asia Minor to Azarbaijan *via* Tabriz. So being satisfied with the consent of Russia, Germany has directed her attention to another branch of the Baghdad Railway line reaching close to the Persian Gulf, and the telegrams received in Berlin and Constantinople go to show that the Turkish Government has consented to the proposal of extending the Baghdad Railway line to the coast of the Persian Gulf. This line from Bassarah passing through Mahmara, Shastar, Duzfol, and Ispahan will terminate in Shiraz and Bushire on the coast or passing through Laristan and Mahmara will go up to Bushire.

The only difficulty of Germany was to enter the region encroached upon by Russia; but this has been solved by the Kaiser's interview with the Czar. As to the other branch of the Baghdad Railway line there can possibly be no obstacle in the way for it does not touch any places within the British sphere of influence. It will pass through such portions of Persia as are outside such sphere. The only thing that England is anxious about is to maintain the right she has been enjoying in the Persian Gulf for the last 100 years although it has not been mentioned in the treaty, but when Russia in spite of her alliance has not agreed to it what to speak of other lowers especially Germany whose future prospects depend upon the freedom of trade in the Persian Gulf. After Germany has been allowed to enter the places within the Russian sphere of influence the latter can not and will not obstruct the former in constructing her railway line in the free portion; and Persia being of late disgusted with the English Memorandum will have no alternative but to grant the concession to Germany. In that case England will not be in a position to stand against her rival in the Persian Gulf and being obliged to yield and give up her hundred years' advantage shall have to suffer for a long time both economically and politically the consequences of the misdirected policy of Sir Edward Grey. India will also be open to the rivalry of two great Powers, viz., Germany and Russia.

The first step that Germany took in removing difficulties from her way consisted in sending a commission of the Baghdad Railway line under Syed Root, Agent of the Dutch Bank, to Persia in order to induce the Persians to be favourably disposed towards her. Leaving all difficulties aside the eye

of Germany on the Persian Gulf has so confounded the English that on one side they have unnecessarily sent a painful memorandum to Persia stating that they would keep Bushire to Ispahan under their own police and asking Persia not to grant the concession of extending the Baghdad Railway line to the Persian Gulf, and on the other side they have conferred an ordinary title on Sardar Arfa for pleasing the Persians. These steps will certainly produce no effect on the Persians; rather the English Government has thereby turned away millions of Muhammadans from itself to Germany who sent a special consul to Bushire and two trade ships to the Gulf. So after being freed from these difficulties Germany will soon try to complete the Baghdad Railway line and its branches, and in a few years will secure the foremost position in Central Asia.

NAMAI MUQADDAS
HABUL MATIN,
Dec. 5th, 1910.

3. The *Namai Muqaddas Habul Matin* [Calcutta] of the 5th December writes :—

Result of the interview between the Czar and the Kaiser.

Although the result of the interview between the two Emperors at Potsdam is not yet officially published, the latest telegram goes to show that Russia is trying to befriend Germany in the matter of Central Asian Railway. From the latest telegrams from Berlin and Moscow and what has been said last week it would appear that the difficult problem between Russia and Germany being about Persia, the Assistant Foreign Minister of Russia declared in his speech at Moscow the other day that the access of Germany in Persia is inevitable and thus admitting the Kaiser to be entitled to a third share in Persia. This is of course against the Anglo-Russian treaty which denied the right of any other Power to intervene in Persia. Admitting Germany's right now both political and commercial in Persia involves the granting of a concession to Germany to join the Baghdad Railway line to other lines which have been proposed to be constructed.

As universally admitted Germany has no desire to acquire any territory in Persia or found a colony there, for in that case her trade would be limited to those parts only and not extend to the whole of Persia. Russia has already admitted Germany to be a sharer of one third of Persia, and this is all that the latter wanted. England will also have now to agree to this right, and no sooner this is done, Persia will be safe from the question of division and open to universal trade.

As already said in previous issues the paper again describes what a freedom in trade means, and says that commercial and political rights are identical and it is difficult to separate them from each other. This is what is proved from the speech of the Assistant Foreign Minister of Russia who has acknowledged Germany as having both commercial and political rights in Persia on the strength of the Anglo-Russian alliance which provides for equal freedom in trade to all the Powers. This renders the Anglo-Russian alliance a dead letter. A careful observation will show that Russia has thus practised a great political fraud over England and deprived her of political and commercial interests in Central Asia. India will rather be a victim to two great rivals of England, viz., Russia and Germany. The alliance has thus been a blunder of Sir Edward Grey, to which, however, he still adheres. There is nothing improbable in Russia's joining Germany in financing the Baghdad Railway, and thereby showing the hollowness of her friendship with England and the great mistake committed by the latter.

NAMAI MUQADDAS
HABUL MATIN,
Dec. 5th, 1910.

4. The *Namai Muqaddas Habul Matin* [Calcutta] of the 5th December writes :—

What is advisable for England?

Excepting Sir Edward Grey all the English statesmen knew in the beginning and have now come to realize that the Russians would not continue their alliance with the English, and that the former have played a great political trick with the latter. When Russia saw that Germany's action is entirely based on the support of Turkey, and the heaviest loss to her in future was expected on account of Turkey, she had no other alternative but to join Germany, for so long as she will remain in alliance with Germany, Turkey is not likely to disturb her, the question of Turkish co-operation in the triple alliance being an established fact. Everybody knows that Germany and Turkey are trying to take Persia in their alliance and if Persia goes over to Germany the Muhammadans in general will be most favourably disposed towards Germany. The statesmen knew perfectly well that the Muhammadans

siding with Germany will be highly prejudicial to the future interests of the English. As universally admitted by the Muhammadans, Persia is considered to be the centre and heart of Islam and the attention of Persia towards Germany is in other words the attention of all the Muhammadans towards her. The English instead of befriending the Persians have by their Memorandum turned the whole Islamic world hostile towards them. The Anglo-Russian alliance though hateful in itself was not so obnoxious to the Persians as the Memorandum which has banished all and every hope that Persia had from the English, the question of the division of Persia being confirmed thereby. Persia will thus be obliged to look to Germany and Turkey for help when she finds the English taking undue advantage of Persia's weakness. Even now, if the English take any active measures to gain the favour of the Persians, expel the foreign troops from Persia, and help the Persians in their financial reforms, the Persians who have not as yet lost all regard for the English will continue their goodwill towards them. Thus Persia will not only give up Germany and Turkey but siding with the English will grant all their concessions in the Persian Gulf to the latter.

The English must know that to defend their own interests in the Persian Gulf against an alliance of Persia with Turkey and Germany is not an easy task; but in case the Persians unite with them, their interests in the Persian Gulf will not suffer in the least, for Persia is the greatest obstacle in the way of Germany in the Gulf. If the English do anything to help the removal of this obstacle they will have to repent in future. The political situation of the day is such that Persia can defend herself in spite of the hostility of the English, but the latter cannot protect their interests in the Gulf or, for the matter of that India itself, without the help of Persia.

In order to effect so-called reforms in the Persian finances and secure imaginary interests the Persians should not be harassed so much. A lesson should be taken from what Turkey suffered at the hands of France and England particularly in the loan question. Persia too when helpless will be obliged like Turkey to have recourse to other means.

The neighbours should bear in mind that the present demands of Russia and England are not so great as Persia may not be able to meet by obtaining a small loan and thereby shake off the yoke of subjection from her neck. The whole debt of Persia both internal and foreign does not amount even to six million liras, and this, in face of the great advantages which she can offer, is considered to be insignificant. Persia relying on the neighbours has not so long looked to others for help, but when being disappointed she applies to others and succeeds in securing a loan, the English will have only to lament without any avail.

It should also be remembered that the present rivalry is with regard to the Persian Gulf where the English are enjoying so great an advantage over others while the debt which Persia owes to the Imperial Bank together with her former debts do not amount even to one and a half millions. Now Russia having allied with Germany may not press for her own dues and so with a small loan Persia may pay off the Imperial Bank and thus remove the objections of the English Envoy to a tax on the customs of the south. In case Persia mortgages the customs of the south to others, what lawful objection can the English have? and if mortgaged to Turkey and Germany, the English can possibly do nothing. It would therefore be better if the intelligent Englishmen consider these important points carefully and siding with the Persians do not incur their hatred any further and turn them hostile to themselves thus jeopardizing their interest in the Persian Gulf.

5. Addressing an appeal to the Persians the *Namai Muqaddas Hablul*

Matin [Calcutta] of the 5th December writes:—

An appeal to Persians.

The Anglo-Russian alliance was meant to check Germany's ambition, and the repeated disturbances caused by the neighbours in Persia were with the object of obtaining concession for a railway line through Persia. Now here is an opportunity for the Persians, which they should not let go. Knowing the aims of the neighbours they must try to save their rights and consider any railway concession granted to these neighbours as an act of putting an end to the power and independence of Persia. They should not easily give themselves up to the claws of others and sell

NAMAI MUQADDAS
HABUL MATIN,
Dec. 5th, 1910.

themselves so cheap. They must know that German support of Persia is nothing compared to Persia's support to Russia and England. This should also be remembered that henceforth any Power whom Persia befriends shall have a strong sway over all other Powers in the whole of Asia.

Standing firm in her position as already indicated, Persia should keep the construction of the railway in her own hand. On one side she should join the line with the Baghdad Railway and on the other extend it to Turkistan, Kafkaz, the Persian Gulf, and India. The central office thereof should be kept in Persia and the police to guard the railway line should also be appointed from among the Persians. This will do away with the rivalry of the Powers as well as bring all the Powers round to help Persia. Persia will be made a key to Asia and a centre of European and Asiatic administration.

Not being moved by the sweet words of others nor frightened by the disturbances of the neighbours, the Persians should remain firm in maintaining their position and independence. In order to secure their rights and independence they should try to reform their Parliament and Cabinet and give a suitable reply to the improper demands of the neighbours. They should no longer yield and submit to their wishes. They must know that their independence depends on not granting the railway concessions to the neighbours who think that the Persians have no right at all, and considering them as a dead body claim their share of the corpse. It is now for the Islamic leaders of Persia to try hard for her independence and give necessary instructions to the Parliament and the Cabinet. Doing away with party feeling and individual hostility if the Persians try their best to collect money for the construction of the railway line which is a safeguard of the Islamic independence, they are sure to succeed. Persia with a population of 6 crores is quite competent to collect 21 million liras in five years for the said construction as estimated by Russia and England. The only thing that Persia is in need of is peace of mind.

The paper in conclusion exhorts Nasir-ul-Mulk, Prime Minister of Persia, to consider the present difficulties carefully and devise a plan for the safety of the Persians.

The paper quotes telegrams from Azarbaijan to Saulat-ud Daula, Sardar Arfa, Sardar Ashraf and others of the south to make efforts to save their country from subjection and the unpleasant Ultimatum of the English Government to raise troops for removing the disturbances on the frontiers of Persia, so that the south may not encounter any further unrest. "Persia for the Persians" has been her boast for the last 6,000 years.

The paper quotes another telegram from one Muhammad Kazim Khorasani and Abdullah Mazindrani, leaders of Islam, addressed to the learned people and noblemen of Persia on the above question.

II.—HOME ADMINISTRATION.

(a)—Police.

6. The *Daily Hitavadi* of the 9th December has the following:—

The Hindu-Muslim dispute in Calcutta. We believe both the Hindu and Musalman communities will get infuriated as the result of the Hon'ble Mr. Halliday's order. The Musalmans are half-frantic in exultation while the Hindus are almost mad with indignation and anger. If it be true that cows were never before sacrificed on *Korbani* day at the Zakariah mosque, it is the bounden duty of the police to take steps to prevent the killing of kine this time also at this mosque. The Hindus on their part never ask the Musalmans to refrain from killing kine. What the Hindu asks is: let there be no killing of cows in any quarter of the town inhabited or to be inhabited by us, if any Musalmans should happen to live there, let not the piteous cry of a cow, frightened at the prospect of imminent death, penetrate the ears of a Hindu. We cannot call this an unreasonable demand. On the other hand if the Musalmans demand forcibly to kill kine in masjids or quarters of the town where never before kine were killed on the occasion of any *Id* festivities, in *masjids* located in Hindu

DAILY HITAVADI,
Dec. 9th, 1910.

centres of population, they will be demanding something a little too much. If the police support such unreasonable demands, the Hindu is sure to get incensed and the Musalman to laugh. This anger on the one side and exultation on the other revealing themselves in undue proportions make trouble and rioting and murder almost inevitable. The upshot is that a number of fanatical Hindus and Musalmans go to jail, get their heads ripped open and lose their lives; and between the two communities a feeling of intense hatred is generated.

We shall put one question to Mr. Halliday. Has he ever inquired why such troubles between Hindu and Musalmans do not occur so frequently over this *Id Korbani* in the Nizam's dominions in the Bhopal and Rampur territories, in the States of Gwalior, Baroda, Jaipur, Jodhpur, Udaipur, etc.? The Nizam is a Musalman. But his Prime Minister is a Hindu and Hindus constitute the majority of his subjects. But Musalman *sardars* and Arabian Musulman soldiery are most powerful bodies in the Nizam's dominions. In the Nizam's territories, if the Musalmans make such an unreasonable demand, they may be permitted to kill cows on *Korbani* day anywhere and everywhere. But why do they not? Why are they not permitted? Why do not his Hindu and Musalman subjects bring about riots over this *Korbani* affair in the Nizam's dominions? The Maharaja of Kashmir is a Hindu but Musalmans preponderate in his State. The Hindus are few in number but strong in influence. In Kashmir the Hindus if they so wished might stop cow-killing. But then no riots occur over *Korbani* between Hindu and Musalman in Kashmir. How many more instances shall we point to? The Hon'ble Mr. Halliday, if he looks into the facts about these cow-killing riots during the past 30 years, will find that it is only in British territory, it is only in tracts under direct British rule that serious riots of this nature have taken place between Hindus and Musalmans in various towns and villages. And all the trouble over this affair takes place in British territory. Why is it thus? Can the Hon'ble Mr. Halliday return a correct answer to this query?

We are Bengalis. Our community is not and will not be particularly disturbed over this matter. But as we have said lawlessness is very catching, once rioting begins all discrimination of persons ceases—it comes to affect the whole Hindu community. In particular, the lower classes of Musalmans, when they get infuriated, do not make much difference between a Bengali and a Hindusthani. They use their *lathis* upon a Hindu as soon as they find one; throwing pieces of cow's flesh at them and killing kine in their presence they drive them frantic. For this reason we are very much afraid that if any trouble arises over cow-killing between Musalman and Hindusthani it is the Bengali who will have to suffer. We seek peace. It behoves the Commissioner of Police to try to appease both parties by permitting each to conform to his religious principles and observances. We have it on hearsay that the lower classes of Musalmans in Gendatola and Mechuabazar are so much excited that if by any chance a riot breaks out, they will look out for opportunities to loot Hindu houses. On the other hand the leading Hindusthani merchants in Barabazar have threatened to keep their shops closed and to suspend all kinds of business—that also is not good. Besides this the Hon'ble Mr. Halliday's order has acted as fuel on the fire. The result is that if this feeling of excitement is not allayed immediately, if the police guard is not of a somewhat *zubburdust* character, if an effort is not made impartially to keep both communities under control, we believe serious mischief is likely to ensue.

We request the Commissioner of Police to summon the leaders of both the communities and try to effect a compromise. If he cannot, let Sir Edward Baker bestir himself personally in the matter, let the European mercantile community take the lead in the affair and seek to preserve the peace of the city. There is time yet—there is possibility of a compromise even now. The matter may come to be very serious, if instead of any attempt at compromise being made now, both the parties are exasperated by means of useless but irritating orders. As a good many outsiders have come forward to add fuel to the flame of excitement on the side of the Hindus, so there is no dearth of such men on the side of the Musalmans either. The lower sections of both communities love rioting, they are frantically exultant when a riot is going on. Under these circumstances, Mr. Halliday must proceed with

extreme caution and firmness. Let him take steps to see that both parties are kept under control, without siding with either. Riots are likely whenever an attempt is made to kill kine where they were not killed before. We believe trouble will be avoided if steps are taken with circumspection in this connexion.

The genesis of this unrest is that the Barabazar Hindus know that the trade of Calcutta is under their thumb. If they like they can with little difficulty bring the European mercantile community into trouble so that the Government are bound to look with favour on any demands they may make. On the other hand the Musalmans realize that they are now the favourites of Government; Government will accede to whatever they may demand. It may be that it is because the white ruling community stand in some dread of the Musalmans that they are emboldened to make such unreasonable demands. So, therefore, the present opportunity must be availed of to get their purpose accomplished. The Hindus must be driven to a corner, so to speak, in the name of religion. If this guess of ours is correct, it will be very difficult for Mr. Halliday to effect a compromise between these irreconcilable views of the two communities.

We have spoken out frankly. We can also strive for the restoration of good feeling between the two parties in this affair. The peace of Calcutta now rests wholly with Mr. Halliday. If he acts with circumspection, there will be no breach of the peace, but trouble will ensue if he betrays any partiality. We are anxious to hear that the Lieutenant-Governor is leaving Calcutta at this juncture. It will be well if he leaves the town after Tuesday next instead of on Sunday. His presence is now most urgently necessary.

DAILY HITAVADI,
Dec. 10th, 1910.

7. The *Daily Hitavadi* [Calcutta] of the 10th December writes as follows:—

The Hindu-Musselman dispute in Calcutta.

We know that the Islam faith does not ordain that cows alone must be slaughtered by Musalmans on the occasion of the *Korbani*. To slaughter camels is best. In the absence of camels any other animals may be slaughtered. There is no bar against slaughtering sheep and goats.

When the Amir visited India he said that in India it ought to be the duty of every Musalman to stop cow-killing on the *Korbani* day out of respect for the sentiments of their Hindu neighbours. In deference to the Amir's view no cows were slaughtered that year in Delhi and Agra. In the Nizam's territory there is the law that no Musalman should on any pretext slaughter a cow near a Hindu temple. Consequently, *id* disturbances never occur there. In fact, in no Native State are such disturbances ever heard to occur. In the pamphlet that has been issued by the Anjuman Khadiwe Islam of Calcutta it has been said that whoever being a Musalman will not slaughter cows is a *Kafer*. It must be said that if Musalmans make a *zid* to slaughter cows it is thoroughly unjustifiable *zid* on their part, and that if the police take their side in this matter, the insolence of low-class Musalmans will go on increasing. Whoever passes through Barabazar along the Chitpur Road and understands Hindi and Urdu, knows in what filthy language many Musalmans of the locality have been abusing Hindus. The Hindus can suffer in silence and will suffer so as much as possible. But there is a limit to patience and it will be best for the Government to know where the limit lies and act accordingly. We must protest if we find the authorities indifferent to this matter. Why should not the Commissioner of Police be competent to pass an order which the Amir felt himself competent to pass? Why should not the rule that obtains in the Nizam's territory obtain here? Can Mr. Halliday give any reply to these questions?

Has Mr. Halliday acted wisely in refusing protection, justly sought, to a community which has worked most in finding a market for foreign goods everywhere in India and through whose business talent English merchants in Calcutta are earning crores of rupees? The Chief Presidency Magistrate has issued an order of injunction against Pandit Audh Beharilal and Swami Nirbhayananda asking them to refrain from delivering speeches, convening meetings and distributing tracts on the subject of preservation of cows. But no such order has been issued against the members of the Anjuman Khadime

Islam or other Musalmans whose unrestrained writings, daily circulated, are exciting both Hindus and Musalmans.

The *Korbani* trouble should not be considered as confined within the bounds of Calcutta. We have heard that many Mullahs have come from Eastern Bengal and that some of them are inciting low-class Musalmans to a disturbance. The excitement has spread throughout Eastern Bengal and Behar. Musalman population predominates in Eastern Bengal, so that if Musalmans become bent on committing oppressions and creating disturbances in that province in connection with the *Korbani*, the situation will be very serious for the Hindus there. We can never imagine that the Government of Eastern Bengal and Assam does not see this. But then if the authorities there take the side of Musalmans, breaches of the peace may ensue as in Calcutta, and the same may be said about Behar. We are glad to hear that the leaders of both Hindus and Musalmans are trying their best to settle the dispute amicably. Their peace-making efforts will very easily succeed if they but receive the co-operation of the police and the Government.

8. In a long leading article, headed "Quarrel over the *Korbani*," the *Daily Hitavadi* [Calcutta] of the 11th December says:—

DAILY HITAVADI,
Dec. 11th, 1910.

So far as we remember, we can emphatically assert that quarrel over the *Korbani* between the Hindus and the Musalmans of India dates from January, 1880. It originated at Bhagalpur when Sir Ashley Eden was Lieutenant-Governor of Bengal. He himself went to Bhagalpur and settled the dispute between the two parties. After this, during the administrations of Sir Rivers Thomson and Sir Stuart Bayley, there were no riots in Bengal between the Hindus and the Muhammadans over the cow-killing affair on the occasion of the Id. After 1890, there were petty quarrels in one or two places in the United Provinces and Behar over this affair. But it was when Sir Charles Elliott, Sir Charles Crossthwaite and Sir James Lyall were, respectively, Lieutenant-Governors of Bengal, the United Provinces, and the Punjab, and Lord Harris was Governor of the Bombay Presidency, that cow-killing riots spread all over India. All these Governors entertained anti-Hindu feelings. This anti-Hindu feeling spread among the ruling community in India. During this time whenever there were riots and disturbances between the two communities it was the Hindus who always got the worst. Lord Lansdowne, the Governor-General of India, in his speech at Agra, intensified this anti-Hindu feeling. Subsequently, during the administration of Lord Elgin, when Sir Antony MacDonnell and Sir Alexander Mackenzie gained the upperhand in the Viceroy's Executive Council, this feeling greatly subsided and Id riots became few and far between.

The leaders of the Moslem community also came to realize that to live in perpetual hostility with the Hindus meant much hardship for the poor Muhammadans. In Behar, in the district of Ghazipur, Azamgarh, Balia and Cawnpore of the United Provinces, in the district of Hissar, Lahore and Amritsar of the Province of the Punjab, and in Bombay, Surat, Poona, Ahmedabad and other cities of the Bombay Presidency, this feeling of hostility between the Hindus and the Muhammadans became intensely strong. From Lord Elgin's time efforts were made, which were partly successful, to remove this feeling. Nowhere, during Lord Curzon's administration, there ever took place any serious quarrel between the Hindus and the Muhammadans over the *Korbani* affair. If ever there was any such quarrel it was confined only to the low-class population of these two communities. But under the pretence of partitioning Bengal, Lord Curzon created a new kind of discord between the Hindus and the Musalmans in the field of politics. We heaved a sigh of relief at that time and thought that there would no longer be any religious difference, that there would be no fighting over the cow-killing question; but that the quarrel would henceforth be political. But we now see that we were under a delusion, for the Hindus and the Muhammadans have again begun to quarrel over religious questions. We cannot think that the quarrel will remain confined only to Calcutta. We, therefore, apprehend that the fire of hostility between the Hindus and the Muhammadans will spread all over India and manifest itself in a hundred flames.

Why do such things happen?

The originators, however, of these Hindu-Musalman riots over the cow-killing question are low-class Muhammadans. It is they who talk of killing cows in the presence of the Hindus, boast of performing the *Korbani* by sacrificing these animals, and in many cases hang garlands of flowers round the necks of the animals to be sacrificed and lead them along the public streets. Consequently, the Hindus become mad with rage, and riots and disturbances ensue. Because Sir Charles Elliot realized this fact, during the latter part of his administration, that he wrote a letter to Mr. Forbes, Commissioner of the Patna Division. In that letter he wrote down certain rules regarding the killing of cows and requested the Commissioner to see that the *Korbani* was performed in accordance with those rules in all the districts of Behar. Sir Charles said:—

(1) No cow should be led to the place of sacrifice along the public streets in broad daylight. The matter should be so arranged that the Hindus may not know that the cows are being led in order to be sacrificed. Whoever should lead a cow along the public streets with a garland round its neck, or with shouts proclaiming that it is meant for the *Korbani*, should be punished.

(2) No cow should be killed in any masjid or house situated in the midst of the Hindu village. Beef should not be hawked in markets and public streets. Places, where cows were daily killed for beef, should be enclosed by a high wall. To avoid causing pain to the Hindus, places for slaughtering cows should in every case be outside the towns.

Owing to these rules of Sir Charles Elliot having been observed, and especially to the tact and judgment of Mr. Forbes, cow-killing riots considerably diminished in Behar. Subsequently, Sir Antony MacDonnell having been appointed Lieutenant-Governor of Bengal for six months, and the Basantapur Riot Case having fallen through, such riots ceased for a time in Bengal and Behar.

COW-KILLING IS NOT ENJOINED BY THE MUHAMMADAN RELIGION.

We have already said that neither the Koran, nor the Hadis, nor the Kiyas, nor the interpretations of the Imams, make it compulsory on the Muhammadans to sacrifice cows for the *Korbani*. Moulvi Liakut Hussain has clearly shown this. We know that in Turkey, Persia and Kabul sheep and goats are generally sacrificed for the *Korbani*. In Mecca, in the Nizam's dominions, and in Kabul the rich people sacrifice camels for the same purpose. In British India, cows being very cheap, the poor Mussalmans sacrifice these animals for the *Korbani*. But, during the administrations of the Mughal Emperors Akbar, Jehangir and Shah Jehan, cow-killing was under the law punishable in India. In his autobiography, Emperor Humayun expressed his regret that the Amir of Kabul should have given him beef to eat, which was not a food for gentlemen and for good Mussalmans, as a consequence of which he (the Emperor) was suffering much misery. Enough of citing instances from ancient history. During the Mughal administration, or in the modern Mussalman kingdoms, there has never occurred any quarrel between Hindus and Mussalmans over the cow-killing question at the festival of the Id-uz-zoha. These disturbances did not exist in the time of John Company. All these quarrels date from 1880. Has Sir Edward Baker revolved in his mind why it is so?

HOW WILL IT END?

If the low-class Muhammadans are given indulgence in one or other way, if they are given facilities to kill cows, it will cause pain to two hundred millions of Hindus. Hindus of all provinces—the Marwaris, the Bhutias, the Punjabis, Hindusthanis, Beharees, the Bengalis, and the Madrasis—will unite. Formerly, there was not much love lost between the Marwaris and the Bengalis of Calcutta. They mutually hated each other. But the Bengalis and the Marwaris have united on this cow-killing question. The English educated Bengali, however much he may be anglicised, is not divested of his Hindu nature which is ingrained in him. When a Hindu hears of the slaughter of a cow, he naturally becomes almost mad; the cold, water-like blood which

flows in the Bengali's veins grows hot. Naturally, on the present occasion, the Bengalis and the Marwaris have forgotten their former hostilities and are now trying to unite. If the Government wounds the Hindu's feelings in this way, if the pious Hindus are wounded in the inmost core of the heart, the Hindus of all provinces and of all denominations will unite, the entire Hindu community will be mad with one intense feeling. According to high statesmanship it is not wise to allow such a union to take place. The Hindus should be kept a little contended. It would do immense good if Sir Edward Baker gives his thought to this question. True, in deference to our wishes, he came himself to the scene of the disturbance and gave evidence of his wisdom and generosity by visiting the houses of the Marwaris, for which no doubt he has earned our thanks; but still the language of his *communiqué* has not pleased us. The Amratalla Masjid is not more than sixteen or seventeen years old; the site was formerly occupied by many low-class Musalmans. We cannot believe that, for the last thirty or forty years, they have continuously, without any interruption, sacrificed cows every year. The Lieutenant-Governor would have acted wisely if he had printed his *communiqué* along with all the proofs that he had collected on this subject. It was expected that his presence would restrain and pacify both the Hindus and the Musalmans, but instead of that being the case, immediately after he had left the place, riots commenced at Barrabazar. Why did such a thing take place?

WHO DOES TEACH THESE WORDS?

We ask, who taught these words to the Musalmans of Gendatalla, Sinduriaputty and Colootolla? We have heard with our own ears many low-class Musalmans saying that the Lieutenant-Governor had ordered them to kill cows, and that they would kill cows for the *Korbani* and beat the Marwaris wherever they would find them. They further say that they are the pupils of the Bengalis and have no quarrel with them; that the Hindusthanis, the Punjabis and the Marhattas also are their friends and they will not beat these also. The only people on whom they would wreak their wrath are the Marwaris. After this we have seen the Musalman *goondas* board the tram-cars, drag out the Marwaris from amongst the passengers and beat them. We have seen that, even where the fight raged most fiercely, we are permitted to pass through unmolested on account of our Bengali nationality. By whom were the illiterate Muhammadans taught these clever tactics? They have ever been known to be hostile to the Hindus as a race. Whose interest it was that now taught them to discriminate between the Bengalis and the Beharis? Naturally we say that at the back of these low-class Muhammadans there are clever and tactful persons. If the Government acts with a keen eye in this matter, both the Hindus and the Musalmans will be restrained and pacified.

WHAT THE GOVERNMENT FEARS.

The British Government, as well as the European Christian community, are beef-eaters. Beef is the Englishman's daily food. Consequently, if the associations for the protection of cows spread, if the Hindus want to stop cow-killing on the occasion of the Id-uz-zoha, it is apprehended that they may endeavour to stop cow-killing throughout India. What then would the English community eat. This is what the English community apprehend. Our contemporary of the *Englishman* has openly spoken of this apprehension. Perhaps our rulers apprehend that if any indulgence is shown to the Hindus in the matter of killing cows, cow-killing would be stopped throughout India as it was in the days of the Mughal Emperors. We cannot say that this apprehension is altogether groundless, for every European Christian is a beef-eater. "Beef-steak" is John Bull's most favourite food, consequently no Englishman can realize the pain which cow-killing causes to a Hindu. The Hindus argue that the animal whose milk we drink is like our mother; the cow especially is the goddess Lakshmi herself, in the shape of the mother of the Universe. Consequently, one who kills a cow incurs the sin of matricide. It is the Hindu's belief that whenever there arises any possibility of a cow being killed, it presages an affront to the mother. A beef-eater cannot appreciate the nobility of this belief, nor is it possible that he ever will. Just as the failure of Lord Curzon and Lord Morley to realize the pain which the partition of Bengal caused to the Bengalis has still kept alive the fire of

anguish in the latter's hearts, so will this fire of sorrow caused by the cow-killing affair continue to burn for years to come in the hearts of the Marwaris.

DAILY HITAVADI,
Dec. 12th, 1910.

9. Referring to the *Id* riot in Calcutta, the *Daily Hitavadi* [Calcutta] of the 12th December writes as follows:—

The *Id* riot in Calcutta.

We see the fault of the Marwari in this that, driven by scarcity of space, they take up their residence in Musalman localities? In these days Musalmans cannot be expected to restrain themselves out of regard for the feelings of Hindus. Low-class Musalmans, in particular, have become extremely haughty. They listen to no one's advice and respect nobody. The purse-proud Hindus, on the other hand, cannot stoop to make friends with their poor neighbours. Under such circumstances, we cannot commend the prudence of such Hindus as take up their residence in Musalman localities. Government cannot help the Hindus in the matter of prevention of cow-killing, for if the Musalmans can prove practice the authorities are bound to support them. The Marwaris had, therefore, no business to go and live near a mosque where cows had been sacrificed on occasions of *Id* for seven or eight years consecutively. And if, in spite of that, they were obliged by want of space to go and live there they ought to have stopped their ears and shut their eyes to the matter of cow-killing. What business have they who cannot save their own property and the honour of their females to become hot over the question of cow-killing?

We cannot but praise the coolness with which Mr. Halliday has handled the matter. But when he knew beforehand that there was possibility of the occurrence of a riot why did he not take sufficient care to prevent it? If the police force under him was insufficient why did he not requisition the military beforehand? The tax-payers may justly say, we pay for the maintenance of the police, why should then our houses be looted? Again, in our *swadeshi* meeting respectable people are not allowed to carry even thick sticks, but from Thursday to this day, Monday, the rioters of all classes and communities have been carrying thick and long bamboo sticks, long stakes and even daggers, and parading through the streets of the city in front of the police patrol? Why have not these fanatical rioters been deprived of their *lathis*?

DAILY HITAVADI,
Dec. 13th, 1910.

10. The *Daily Hitavadi* [Calcutta] of the 13th December says that

Hindus and Musalmans.

Musalmans being beef-eaters and Hindus being cow-worshippers, a permanent difference between the communities on the question of cow-killing is inevitable. If in this state of things the English rulers of the country who are themselves beef-eaters take the side of the Musalmans in this dispute there will never be peace and friendship between the contending parties. A community of feelings between Hindus and Musalmans is, owing to the cow-killing question, impossible, but considering that the two communities are neighbours to each other and are subjects of the same Government, they must make mutual concessions and manage to live together in peace even for the sake of self-interest. No Hindu demands a complete cessation of cow-killing throughout India and for all time. What he prays for is that no cow may be slaughtered where he lives. The indigo-planters of Behar understood what pain is caused to the Hindu's heart if this prayer on his part is not granted, and advised the Government of India to keep the practice of cow-killing under check. Government must admit that peace reigns in the country because the inhabitants of the country willingly abide by the law. Even in Calcutta it becomes impossible for people to save life, honour and property if 20,000 Hindus and Musalmans become disposed to riot, and military aid has to be called in. Such requisitions of military aid cannot but bring the police into contempt in the eyes of the people, so that if Hindus and Musalmans continue to be unfriendly with each other in Calcutta, there will be no peace in the city. And if peace forsakes the metropolis it will forsake every town and every village in India. It should, therefore, be the duty of every right-thinking man in the country to bring about peace between the two contending communities. This consideration once led Sir Antony (now Lord) MacDonnell to issue a circular for ascertaining facts about the practice of cow-killing. And to this end Engineer Rogers devised an excellent plan for preventing cow-killing riots. Mr. Rogers is no longer in India, but Sir Lancelot Hare, Mr. Le Mesurier, Sir John Hewett and many others, who

were at that time serving in Behar, are still amongst us. If they together think out some means of preventing trouble in future, we think it will be acceptable to all.

The Marwaris have been as shadows of English merchants for opening out markets for foreign goods in India. They are peaceful, law-abiding and indifferent to politics. It is to their keen business instincts that foreign commerce owes much of its success in India. Of course, both the English merchants and the Marwaris have profited by this. Indeed, they have lived so long in the relation of protectors and protected. It was the existence of such a relation which emboldened the Marwaris to approach the Government on a question of religion which was very near to their hearts. And they will never forget that their prayer was rejected by everybody from the Lieutenant-Governor to the Commissioner of Police.

And they will never forget that they were assaulted by Peshwaris and Kabulis, their property was looted, their houses were defiled and their women were insulted. Does it signify nothing that the people whose souls are immersed in trade have been wilfully suffering losses of lakhs of rupees by closing their business? Is this wonderful self-sacrifice meaningless? It proves at least that there is life in the Marwari community, that the Marwaris are no mere money-producing machines. Has it been prudent to incur the displeasure of such a people? They simply wanted prevention of cow-killing in a single masjid, and this prayer was rejected.

We shall forget this affair as we have forgotten many others. But the mark which it will leave in our hearts will never be effaced. The Marwaris have realized that their religious susceptibilities will not be saved from outrages by mere dependence on the Government. They have realized that in spite of the entire police force their property can be looted and the sanctity of their household outraged at times. They have realized that the very people for whom they sacrificed their manliness can at times chastise and even insult them. The authorities surely know that such experiences are not safe in dependants. But when in spite of this they have wounded the feelings of the meek Marwaris it must be understood that they have some hidden purpose in the matter.

We thank Sir Edward Baker for having given up his tour and stayed in Calcutta to throw oil over the troubled waters. He has been trying to induce the Marwaris to re-open their shops and renew their business. But considering the excited state of mind of the people His Honour will do well not only to deal gently with them himself, but also to see that his subordinate officers do the same. He should see that the latter do not behave discourteously with the leaders of the public whose duty it is to counsel and co-operate with them. We say this because we have heard that many Hindus have been wounded by the conduct of some officials towards them.

11. Writing on the recent *Id* riots, the *Daily Hitavadi* [Calcutta] of the 14th December says that the police, the Government, nay, even the *Englishman* newspaper have now understood that it was the Kabulis who were responsible for the riots. Taking advantage of the protection of British rule, these lawless ruffians come to Bengal for trade purposes and amass money by oppressing in various ways the helpless and inoffensive people of this country. The paper asks why these people are allowed to freely go about the country, without being subjected to the same sort of police vigilance as is exercised in the case of the other criminal tribes.

Speaking of the "leaders" of the Hindu and the Muhammadan communities, it says that these "leaders" are the creation of British rule, and are quite different from the persons who really controlled Hindu and Muhammadan societies in pre-British days. These self-constituted leaders of modern times are not at all in touch with the people, and have no influence over them. Especially in religious quarrels, any interference on the part of these people is sure to make matters worse. The paper, therefore, fails to understand why Sir Edward Baker, who fully knows what influence these titled puppets wield in society, allowed them to interfere in such a serious affair as the *Id* riots.

DAILY HITAVADI
Dec. 14th, 1910.

The paper concludes by saying that the thing has been done. Five cows have been sacrificed at the Amratalla Masjid, where one was sacrificed before. The Marwaris living about this masjid are observing whole day's fasts to expiate the sin that has accrued to them on account of this slaughter of cows. Under these circumstances, none but fools and shameless persons will again talk of amity between the Hindus and the Muhammadans. The Muhammadans cannot be blamed, for it is but natural that they should take full advantage of the opportunity that has now presented itself to them. It is the old, old rule that in a game the party which wins laughs, while the vanquished party weeps.

MARWARI,
Dec. 9th, 1910.

12. The *Marwari* [Calcutta] of the 9th December writes :—

The Calcutta cow-slaughter riots.

The Marwaris are busy men and have no time to concern themselves with other men's affairs. If the Muhammadans, therefore, desist from wounding their feelings in the matter of slaughtering cows which they hold so dear there will never be any cause to quarrel with their Musalman brethren.

Since the Muhammadans are distributing pamphlets in order to prepare their co-religionists for sacrificing cows at a mosque situated in a Marwari quarter Government and its officials should make due enquiries and do what is just.

We are very much pained to see a respectable journal like the *Statesman* exciting racial feeling by giving currency to unfounded rumours about collection of subscriptions by Marwaris and their walking about the Siv temple with swords hidden on their persons for the purpose of creating a riot, etc., at a time when efforts were being made to bring about their union. We are at a loss to know where the journal gets these false informations from.

As to the mosque in the Armenian Street, which has been the cause of the present riot, it has been in existence for the last 15 or 16 years. It is, however, said that in 1907 the owner of the land on which the mosque stands sold it to the proprietor of the mosque for a nominal price out of a sense of toleration for other men's religion, stipulating, however, that no cows would be slaughtered there. The owner of the mosque was made to agree to this although the stipulation was not reduced to writing.

The Musalmans acted up to the promise till last year, but on the occasion of the *Bakr Id* of 1909 they slaughtered a cow without any previous notice and threw a portion of the corpse on the public road. This wounded the feelings of the Hindus but respectable people kept quiet as it was too late for taking any action. This year they thought it proper to take precautionary measures to prevent a recurrence of the deed, and it is about two weeks that the people of the locality sent in an application to the Commissioner of Police through the Marwari Chamber of Commerce praying that no cow be allowed to be slaughtered there. The Commissioner, however, entrusted the enquiry to a Muhammadan officer who took evidence from Muhammadans only and reported that it had been the custom to sacrifice cows there. The Commissioner of Police gave his decision according to this report and the consequence has been very bad indeed.

Even admitting the custom one must remember that the locality which was once inhabited by Muhammadans only is now a centre of Hindu population, and the mosque itself is surrounded by Hindu dwellings.

This fact should have been duly considered by Mr. Halliday.

The paper also notices the leaflet issued by the society known as Khadim-ul Islam under the heading "Attack on Islam" exhorting Muhammadans to sacrifice cows, and Leakat Hussain's reply thereto.

BHARAT MITRA,
Dec. 10th, 1910.

13. Writing on the *Bakr Id* dispute the *Bharat Mitra* [Calcutta] of the

The *Bakr Id* fracas.

10th December says that the cow sacrifice at the mosque situated in the Armenian Street, claimed by the Muhammadans to be in practice since many years back, is, according to the Hindus, a new move, which they are ready to prove. It is, therefore, a matter of grave importance for the Government to find out the truth by making sifting inquiry.

Of course, the Government cannot interfere with the religious ceremonies of any section of the community, but when a quarrel has arisen between any two communities it is its duty to intervene and bring about an amicable settlement.

The paper is very sorry for this quarrel between the Hindu and the Muhammadan brethren who are equally dear to the Government and bound to each other with closest companionship, and wants justice being done to both parties.

14. In the course of the description of the *Bakr Id* riot the *Hindi Bangavasi* [Calcutta] of the 12th December writes:—

The *Bakr Id* riot and the Police.

THE COMMENCEMENT OF RIOT.

No sooner the decision of His Honour reached the bazar a great excitement prevailed. Particularly the Muhammadans were greatly excited, and feeling exultant looked for an opportunity, for committing violent mischief, which soon presented itself.

Some say that a Kabuli was struck with a stone hurled down by a Marwari from the balcony of his house which infuriated the Kabulis; while others say that in order to incite the Hindus, the Muhammadans exhibited a cow at the Chitpur and Harrison Roads crossing which the Hindus attempted to purchase by offering a price many-fold in excess of the actual but failed.

The Hindus were not at all prepared to fight and none of them had a stick with him while a large number of Kabulis followed by a large mob of Muhammadans, all armed with *lathis*, suddenly attacked the Hindus and specially Marwaris who were ruthlessly beaten—in some cases one Hindu attacked by scores of Muhammadans—

POLICE ARRANGEMENT.

The police was present at the time of loot and assaults, but was unable to do anything. All the streets of the Hindu quarter were strongly guarded, but no such arrangement was made in the Muhammadan quarters, and consequently it was easy for the latter to gather together.

15. In a supplement issue of the 12th December the *Bharat Mitra* [Calcutta] gives a detailed account of the riots up to Sunday, and in noticing Sir Edward Baker's decision as to

the slaughter of cows at the Nakhodas' mosque says that whatever might have been other causes of excitement among the Kabulis the belief that His Honour's decision was in their favour specially contributed to it. The reduction of the police force also emboldened them to do their nefarious deed.

16. The *Muhammadi* [Calcutta] of the 9th December strongly objects to the practice of allowing poor men to be ruined in race-gambling. This gambling vice is steadily

Race-gambling in Calcutta.

increasing in Calcutta and requires to be checked.

17. The *Birbhum Varta* [Birbhum] of the 10th December says:—

Condition of the police lock-up at Birbhum.

It chills one's blood to hear of the manner in which under-trial prisoners are kept in the police lock-up at Birbhum in winter. The cold here is severe. But the poor prisoner in the lock-up is not given any bedding, not even a mat or a blanket. He shivers pitifully in the cold. The openings in the door of the lock-up adds to his misery by constantly letting in cold and damp blasts. The food that he gets is insufficient, only 12 pice worth in two meals. Is there nobody to remedy all this?

18. The *Basumati* [Calcutta] of the 10th December reports the following cases of dacoity recently committed at Jhalakati:—

Dacoities at Jhalakati.

1. Dacoity in a respectable person's house.
2. Plundering of a boat.
3. Dacoities in the Jhalakati National School and a shop belonging to one Kalinath Halder on the 4th instant.
4. Two more dacoities in boats.

(b)—Working of the Courts.

19. The *Sanjivani* [Calcutta] of the 8th December refers to the case of Sergeant Redmond who has been sentenced by Babu Charu Chandra Chatterjee, Deputy Magistrate

An inadequate punishment.

HINDI BANGAVASI,
Dec. 12th, 1910.

BHARAT MITRA
(Supplement),
Dec. 12th, 1910.

MUHAMMADI,
Dec. 9th, 1910.

BIRBHUM VARTA,
Dec. 10th, 1910.

BASUMATI,
Dec. 10th, 1910.

SANJIVANI,
Dec. 8th, 1910.

of Sealdah, to pay a fine of Rs. 20 only, and remarks that this being a very inadequate punishment the Government should punish the offender according to his deserts.

SAMAY,
Dec. 9th, 1910.

20. The *Samay* [Calcutta] of the 9th December echoes the same view.

Ibid.

It asks His Honour the Lieutenant-Governor of Bengal to order a retrial of the case. If offenders

of this class are let off with a light punishment it would be extremely unsafe for ladies to travel by rail.

BANGAVASI,
Dec. 10th, 1910.

21. Referring to the same case, the *Bangavasi* [Calcutta] of the 10th

Ibid.

December says that the authorities should consider whether the fine of Rs. 20 inflicted upon the

Sergeant has been adequate considering the gravity of the offence committed.

PALLIVARTA,
Dec. 6th, 1910.

22. Apropos of the same case, the *Pallivarta* [Bangaon] of the 6th

December says :—

Ibid.

The punishment has not been adequate. We cannot imagine how serious matters would have become if the lady insulted had been a European and the offender a native.

ALPANCH,
Dec. 9th, 1910.

23. *Alpanch* [Bankipur] of the 9th December is at a loss to under-

stand why a security of two thousand rupees has

been demanded from the "Shahna-i-Hind and

Tooti-i-Hind," a faithful and loyal paper of Meerut, and observes that this can only be attributed to the insinuations of the Hindu officials of the district to the Collector owing to the criticism of the opinion of the President of the Arya-Samajists by the journal.

HITAVADI,
Dec. 9th, 1910.

24. A correspondent writes in the *Hitavadi* [Calcutta] of the 9th

December that the number of suits filed in the

Heavy file in the Chuadanga
Munsiff's Court.

Chuadanga Munsiff's Court has so greatly increased

that a single munsiff cannot cope with the work. The hearing of the suits is considerably delayed to the great inconvenience of the parties.

(c)—Jails.

SAMAY,
Dec. 9th, 1910.

25. The *Samay* [Calcutta] of the 9th December complains that as

regards diet the jail authorities make no distinction

between prisoners of the *bhadralog* class and those of low classes. The result is that the former,

who were never used to eat coarse food before, get their health hopelessly impaired. This is an additional punishment which these unfortunate persons have to undergo over and above the sentences of the courts. It then points out the invidious distinction that is made in the case of European prisoners, who are given bread and flesh. The Government, the paper says, ought to remove the misconceptions that have arisen in the public mind on account of this partiality in the treatment of prisoners in jails.

BANGAVASI,
Dec. 10th, 1910.

26. The *Bangavasi* [Calcutta] of the 10th December says that the coarse

Ibid.

rice that is given indiscriminately to all prisoners

in this country cannot but wreck the health of such prisoners as are, owing to their higher station in life, used to much superior diet. The matter formed the subject of an interpellation in the Madras Legislative Council. But the Government's reply to the question does not seem to have been at all satisfactory. The authorities relied on the opinion of medical officers. But ought they not to have consulted well-known official and non-official Indians on the subject.

(d)—Education.

SANJIVANI,
Dec. 8th, 1910.

27. Commenting on the result of the ballot that was held to determine

who among the ordinary Fellows of the University

should retire, the *Sanjivani* [Calcutta] of the 8th

December is surprised that all the best men in the Senate, namely, Sir Gooroodas Banerji, Shamsul Ulame Ahmad, Dr. Kedarnath Das, Dr. Brajendranath Sil, Mr. G. C. Bose, Mr. S. C. Mahalanabis,

Rai Trailakaya Nath Banerjee Bahadur, Dr. Chunilal Bose, Babu Devaprasad Sarbadhikari and Mr. A. Chaudhuri should be ballotted out.

28. The *Sanjivani* [Calcutta] of the 8th December is glad that Lord Hardinge has not given his assent to the decision of

SANJIVANI,
Dec. 8th, 1910.

A right decision. the Senate of the Calcutta University permitting unsuccessful B. A. and B. Sc. students to appear at a future examination without attending lectures at any college. The Senate's decision was injurious to the interests of the students and Lord Hardinge has done well in rejecting it.

29. The *Bharat Mitra* [Calcutta] of the 10th December hopes that the Government of the United Provinces will not act up to the request of the Moslem League that the readers for the Primary schools in those provinces should not be printed both in Hindi as well as Urdu.

BHARAT MITRA,
Dec. 10th, 1910.

(e)—Local Self-Government and Municipal Administration.

30. Referring to the proposal of the Calcutta Corporation to improve the condition of hackney carriages in Calcutta, the *Hitavadi* [Calcutta] of the 2nd December complains that any improvement in this direction means a very heavy burden on gentlemen of indigent circumstances. The fares of hackney carriages in Calcutta are going up by leaps and bounds. Ladies of poor families cannot afford to pay for carriages to go to the Ganges for bathing or to visit their friends and relatives. The *garrywallas* demand exorbitant fares to take ladies to the stations. The paper requests the Corporation not to add to the miseries of the poor by their desire to enhance the beauty and the comforts of Calcutta.

HITAVADI,
Dec. 2nd, 1910.

(g)—Railways and Communications, including Canals and Irrigation.

31. If it is true, writes the *Bangavasi* [Calcutta] of the 10th December, that the Superintendents who have been attached, as an experimental measure, to a few railway stations to look after the comforts of third-class passengers and protect them from oppression by railway employes, are working very satisfactorily, then similar arrangements should be made in all other stations. Often these Superintendents dare not complain against certain ranks of railway servants even if the latter commit any offence. This difficulty can be avoided by allowing the Superintendents direct communication with the head of the Traffic Department.

BANGAVASI,
Dec. 10th, 1910.

(h)—General.

32. The *Hitavadi* [Calcutta] of the 2nd December (received on the 8th instant) fails to understand why after a century and a half of their rule in India the authorities should now desire to unalterably fix the castes of the Hindus in the census returns. Referring to Mr. Gait's statement in his circular that complaint had often been made that the census returns of Hindus were misleading, the paper says that it is aware of no such complaint on the part of any Hindu or class of Hindus. It then goes on to trace the origin of this circular. In its opinion all this originated from the Hon'ble Mr. Ali Imam's representation to Lord Morley that the Muhammadans were put to great disadvantage on account of the census returns having unjustly shown a very great numerical strength of the Hindus by including people who did not really belong to the Hindu community. Lord Morley admitted the force of Mr. Ali Imam's argument, and at the same time expressed the hope that the status of the depressed classes in Hindu society and the system to be adopted in the enumeration of the Hindus in the census returns, would be considered at the next census. This, according to the paper, was the genesis of the present attempt to separate the milk from the water in Hindu society, to accomplish which Mr. Gait, the white Manu of the twentieth century, has discovered this novel method.

HITAVADI,
Dec. 2nd, 1910.

HITAVADI,
Dec. 2nd, 1910.

33. The *Hitavadi* [Calcutta] of the 2nd December hears that the Musalmans have protested against any arbitrary classification of their community in the census returns. The *Ooriya* newspaper of Balasore has also protested against any similar attempt in the case of the Ooriyas. The paper therefore urges the Hindus to shake off their indifference and to set on foot a strong agitation against Mr. Gait's orders. If it is Mr. Gait's intention to raise the depressed classes by such means, he is making a great mistake, for he will thereby cause more harm than good to these classes. Once the depressed classes are cast outside the pale of Hindu society, they will no longer have a common religion. Indeed, if Mr. Gait's orders be acted upon, there will be more harm done than good.

HITAVADI,
Dec. 2nd, 1910.

34. The *Hitavadi* [Calcutta] of the 2nd December hears that the Census Commissioner has issued orders directing that the Jains, the Sikhs and people of similar other classes should not be entered in the census returns as Hindus, although they claim to be so entered, and that even persons dressing themselves as Hindus should not be so entered. The paper asks whether anybody has a right to class a person under a religion different from that to which he professes to belong. Seeing that Government has adopted the policy of neutrality in religious matters, the paper wants to know on what ground the Census Commissioner has resolved to act in such an arbitrary manner.

SRI SRI VISHNU PRIYA-
O-ANANDA BASAR
PATRIKA,
Dec. 8th, 1910.

35. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 8th December says that Government should publish a circular order with the object of allaying the alarm and agitation that have been created in the public mind by Mr. Gait's circular.

BANKURA DARPAN,
Dec. 8th, 1910.

36. The *Bankura Darpan* [Bankura] of the 8th December says that untouchable Hindus will continue to be Hindus in spite of all that Mr. Gait may say or do. For instance, in the Ektareswar temple near Bankura there is an idol of Siva called Ektareswar. Untouchable Hindus flock to this temple in large numbers, bow their heads to the idol within from outside, pay money to the priest for *puja* and go away perfectly satisfied with the *bel* leaves that they get as *prasad* (remnant of offerings). It charms one to see the respect these people bear for deities and Brahmins.

HITAVADI,
Dec. 9th, 1910.

37. The *Hitavadi* [Calcutta] of the 9th December asks the Government to remove the alarm and the discontent that have been produced in the minds of the Hindus by Mr. Gait's circular by giving publicity to its decision on this subject at an early date.

MUHAMMADI,
Dec. 9th, 1910.

38. We now learn, writes the *Muhammadi* [Calcutta] of the 9th December, that in the congress of religions that will be held in Allahabad a departure will be made from the practice on the previous occasion in recognising Hindus, Buddhists, Jains, Sikhs and such other communities all as Hindu. Why not then give Parsis also a little lift and call them Hindus?

KHULNA VASI,
Dec. 10th, 1910.

39. The *Khulnavasi* [Khulna] of the 10th December says:—
Mr. Gait's circular.
Mr. Gait's strange circular has created a great commotion from one end of India to the other. He has desired to weaken the political strength of the Hindus by eliminating from their community such classes and sects as Namasudra, Muchi, Podh, Jele, Malo, Mistri, Swarnakar, Sikh, etc. He has not the least right to interfere in this manner in matters of caste and religion of the subject people.

BANGAVASI,
Dec. 10th, 1910.

40. We learn from the *Indian Daily News*, writes the *Bangavasi* [Calcutta] of the 10th December, that in the ensuing census the enumeration will be similar to that in previous censuses, the only difference being that this time a memorandum will be added with the object of specifying the classes of people who though calling themselves Hindus cannot, strictly speaking, be so designated. But then the question arises, why add such a memorandum? Who is competent to make such a specification?

41. In the conclusion of a long article discussing the reasonableness or otherwise of the political expectations that have been raised in the minds of the Indians by the advent of Lord Hardinge as their Viceroy, the *Bangavasi* [Calcutta] of the 10th December says:—

The expectations are neither unreasonable nor unnatural. But we for ourselves do not think of them much. Matters political we leave to the judgment of the rulers of the country. Our only prayer to Lord Hardinge is that His Excellency may see that our religion is not interfered with. Mr. Gait's recent circular on the point of the enumeration of Hindus in the ensuing census has made us think of this matter. The feelings of many people will be wounded if the circular is acted upon. Be just and considerate, O Lord Hardinge! Consult religious people in matters religious, and try to discriminate between the religious and the irreligious. We care not for the partition of Bengal, the fate of Persia, or a separation of judicial and executive functions, so much as we care for our religion.

BANGAVASI,
Dec. 10th, 1910.

42. The following remarks occur in the article in which the *Bharat Mitra* [Calcutta] of the 10th December criticises the circular issued by Mr. Gait:—

The Gait circular.

BHARAT MITRA,
Dec. 10th, 1910.

The Hindus are not so much concerned when any one, be he their own countryman or a foreigner, endeavours to bring about changes in political matters, but they are very much pained when they see any interference with their social or religious affairs.

The great honour in which the Queen's Proclamation of 1857 is held by the people is due to the fact that it clearly promises the protection of religion.

Whole India from Calcutta to Karachi and from Kashmir to Cape Comorin protested in one voice against the Consent Bill although its object was to do good and not harm to one community in order to benefit another, while the action which is proposed to be taken in connection with the coming census is fully apprehended to injure the Hindus.

When no Hindu belonging to the upper classes has proposed that the low class people should be counted as non-Hindus and when it is almost certain that these people also would never like to be called non-Hindus, why has the Census Commissioner raised this question to afflict the Hindus?

Referring to the endeavour of the *Indian Daily News* to know the instructions issued by the Census Commissioner to the Provincial Superintendents and Mr. Gait's reply to the journal that the instructions are confidential, the *Bharat Mitra* observes:—"Why should the instructions which concern the whole Indian populace should be kept confidential? If the matters relating to the general public are kept confidential and action is taken not according to the opinion of the thoughtful men as well as influential journals of the country, good results can never be hoped for.

In conclusion the paper hopes that Mr. Gait, realizing his error, will adopt the right path and by withdrawing his improper circular save the Hindu community from its limbs being broken, for "to err is human," but greatness lies in admitting an error and mending it.

43. Referring to the opinion of a leading pandit of Benares expressed at a recent meeting of the pandits of that city that the people of untouchable castes are really Hindus,

Ibid.

BIHAR BANDHU,
Dec. 10th, 1910.

the *Bihar Bandhu* [Bankipur] of the 10th December says that neither the high caste Hindus wish that the low castes should be excluded from the Hindu community nor the low caste people themselves like the idea, but on the contrary they dislike it as it appears from the views of their leaders, consulted at Benares. So Mr. Gait has, at the instigation of the Moslem League, uselessly pained the hearts of the upper as well as lower classes of the Hindu community.

The paper is confident that the Government before doing something in this matter will consider the prayers of the Hindus.

44. The *Bir Bharat* [Calcutta] of the 11th December feels some satisfaction to learn from the *Indian Daily News* about the modification of Mr. Gait's circular and thanks His

BIR BHARAT,
Dec. 11th, 1910.

Modification of the Gait circular.

Excellency the Viceroy for that.

HINDI BANGAVASI,
Dec. 12th, 1910.

45. Referring to the view expressed by the *Indian Daily News* that

The definition of Hindus.

Mr. Gait's circular only aims at knowing the number of these Hindus who can be enumerated as non-Hindus, while the caste and religion will be entered as usual and therefore there is no cause of anxiety, the *Hindi Bangavasi* [Calcutta] of the 12th December asks:—"But who has the right to decide that question?"

The same paper has in a separate article on the subject attempted to show that Hindu religion comprises all the different faiths professed by the Indians before the advent of Musalmans in India. The word "Hindu" is a corruption of the word "Sindhu" which was applied by the Indians banished by Raja Sagar, and that uncleanness, etc., are not proper tests for defining a Hindu since women of high castes are also at certain times considered unclean and therefore untouchable.

HITAVADI,
Dec. 2nd, 1910.

46. The *Hitavadi* [Calcutta] of the 2nd December is glad at the

The appointment of Mr. B. C. Mitra as Standing Counsel.

appointment of Mr. B. C. Mitra as Standing Counsel. People always rejoice to see the merits of a really qualified

person properly recognised.

BA NGAVASI,
Dec. 10th, 1910.

47. The *Bangavasi* [Calcutta] of the 16th December says that Govern-

Ibid.

ment has rewarded true merit by appointing Mr. B. C. Mitra its Standing Counsel, and that

the selection has given satisfaction to the people of the country.

SANJIVANI,
Dec. 8th, 1910.

48. Referring to Lord Rosebery's speech at Edinburgh in which His

Who is an ass?

Lordship compared a person who never changes his opinion to an ass, the *Sanjivani* [Calcutta]

of the 8th December says that accordingly it follows that in Lord Rosebery's opinion all those persons who call a thing as "unalterable" or "a settled fact" are asses.

SANJIVANI,
Dec. 8th, 1910.

49. The *Sanjivani* [Calcutta] of the 8th December wants to know why

The President Panchayets.

the magisterial powers conferred on the President

Panchayats are notified in the *Calcutta Gazette* among notices under the Political Department. Have these Presidents any connection with political matters?

SANJIVANI,
Dec. 8th, 1910.

50. The *Sanjivani* [Calcutta] of the 8th December does not see the

A barrack at Serampore.

necessity of building a barrack at Serampore,

when there is already one at Barrackpore on the opposite side of the river. As regards the encampment of a regiment at Serampore the paper says that it is not wise to allow such an encampment in a populous village.

HITAVADI,
Dec. 9th, 1910.

51. Referring to the posting of a division of the 16th Cavalry at Seram-

A regiment at Serampore.

pore, the *Hitavadi* [Calcutta] of the 9th December

thinks that the people of Serampore will be benefited by this arrangement. The health of the town will improve, the people will enjoy peace and tranquility, and rioting by mill-operatives will cease.

HITAVADI,
Dec. 9th, 1910.

52. The *Hitavadi* [Calcutta] of the 9th December is glad that a member

Exodus to the mills.

of the Madras Legislative Council has introduced a

resolution in the Council for discontinuing altogether or shortening the period of the annual exodus to the hills. It will be glad if similar resolutions are introduced in the other Legislative Councils, and if during the administration of the new Viceroy a new decision is arrived at on the subject. If such an annual change of place is at all necessary, the Governor-General with a small number of his followers may visit Simla and stay there for two or three months in the year.

MUHAMMADI,
Dec. 9th, 1910.

53. The *Muhammadi* [Calcutta] of the 9th December says:—The distribu-

Division of work among the Members of the Bengal Executive Council.

tion of work amongst the Members of the Bengal Executive Council has been so excellent that it has raised high expectations in our hearts.

HITAVADI,
Dec. 9th, 1910.

54. The *Hitavadi* [Calcutta] of the 9th December is glad that the

Ibid.

Hon'ble Rai Kishori Lal Gosain Bahadur has been placed in charge of the Municipal Department.

The division of work that has been made is unobjectionable.

55. The *Alpanch* [Bankipur] of the 9th December thanks the Government and congratulates Mr. Ali Imam on his appointment as Member of the Viceroy's Executive Council.

ALPANCH,
Dec. 9th, 1910.

56. It is a remarkable fact, says the *Basumati* [Calcutta] of the 10th December, that in Bombay and other provinces printing presses are rapidly ceasing to exist owing to the operation of the Press Act, and it is so in spite of the assurance given by the Government at the time of the passing of the Act that presses already in existence would not be liable to deposit securities unless and until they printed objectionable things after the passing of the Act. It has not been proved in any court of justice that all the old presses that have ceased to exist are guilty of printing seditious matter. Could they but appeal to the High Court many of them would perhaps have been saved. But it does not lie in everybody's power to undergo the expense of moving the High Court in such a matter.

BASUMATI,
Dec. 10th, 1910.

Again, the enforcement of the Press Act has struck terror into the hearts of authors. Books are being proscribed without any definite statement of parts and passages found objectionable in them. In the debate on the Press Bill Mr. S. P. Sinha, then Law Member, said: "When the Local Government makes the order of forfeiture, the Bill provides that it must state or describe the offending words or articles or pictures or engravings or whatever it is upon which it bases its order." But in practice this authoritative assurance is not only given the lie to, but even memorials submitted by suffering authors to know which portions of their books are considered objectionable have so long been quite unheeded. Consequently, such authors do not venture to republish their books with emendations made according to their own ideas lest they should again be forfeited. Moreover, even if the authors venture to publish such emended books, printing presses dare not print them. Thus, serious harm is being done to the cause of literature for the fault of a few persons. It can confidently be asserted that propagation of sedition is far from the purpose of most authors, so that if they can in any way come to know what parts of their books are considered objectionable by the authorities, they will be right glad to expunge them from the same.

On these grounds, which are quite reasonable, the solicitors of Baburao Vighun Parakar, the author of *Deski-bat*, has opposed the order of forfeiture of the book. They have not yet received any reply from the authorities on the point.

57. The *Daily Hitavadi* [Calcutta] of the 10th December, while thanking the Bengal Government for appointing a Vakil instead of a Civilian as the 15th Judge of the Calcutta High Court, disapproves of the selection made, because Babu Nalini Ranjan Chatterjee, the Judge-elect, does not, in its opinion, possess any great reputation for being a very capable lawyer and learned jurist.

DAILY HITAVADI,
Dec. 10th, 1910.

58. The *Daily Hitavadi* [Calcutta] of the 10th December is glad at Mr. R. N. Mukerjee, Sheriff of Calcutta, the appointment of Mr. R. N. Mukerjee as Sheriff of Calcutta.

DAILY HITAVADI,
Dec. 10th, 1910.

59. The *Hindi Bangavasi* [Calcutta] of the 12th December is glad to see that Sir John Hewett is talked of being appointed as the Governor of Madras to succeed Sir Arthur Lawley, and says that the fact of the United Provinces having enjoyed perfect peace even in the time of unrest all round is a proof positive of Sir Hewett's ability.

HINDI BANGAVASI,
Dec. 12th, 1910.

VI.—MISCELLANEOUS.

60. In supporting the contention that the Coronation Durbar should be held in Calcutta and not at Delhi the *Hitavadi* [Calcutta] of the 2nd December says that Delhi, though it was the ancient capital of India, has yet played a less important part than Calcutta in the establishment of the British Empire in India. The

HITAVADI,
Dec. 2nd, 1910.

capital of Calcutta was the creation of the English, and it is but proper that the coronation of the English Emperor should be celebrated in this city. The paper hopes that the Calcutta Corporation will try its best to secure this glory for Calcutta.

HITVARTA,
Dec. 8th, 1910.

61. The *Hitvarta* [Calcutta] of the 8th December says that the Government has done well to maintain the honour of Delhi by resolving to celebrate His Majesty's coronation there.

The Coronation.

SANJIVANI,
Dec. 8th, 1910.

62. The *Sanjivani* [Calcutta] of the 8th December says that it is impossible to simultaneously observe the rites of both the Hindus and the Musalmans in the coronation.

The Coronation.

The Hindu Shastras require a King to be crowned to observe a whole day's fast, and to worship the gods. Will the present King do this?

MUHAMMADI,
Dec. 9th, 1910.

63. After many, many years, writes the *Muhammadi* [Calcutta] of the 9th December, our Emperor is coming to us to see our condition with his own eyes, to wipe off the tears from the eyes of his Indian subjects. We

The King-Emperor's visit to India.

are proud of this, we consider ourselves eminently fortunate at this. His Majesty, therefore, should not be kept confined within the narrow limits of the manners and customs of the small island of Great Britain. We hope that Lord Hardinge will look to the matter and give His Majesty's Indian subjects ample opportunity to see their sovereign and tell him their sorrows.

BASUMATI,
Dec. 10th, 1910.

64. The *Basumati* [Calcutta] of the 10th December says:—

Calcutta and the ensuing Coronation Durbar.

It pains us to see Calcutta, the metropolis, and Bengal, the first seat of English sovereignty in India, dishonoured by the decision that the

Coronation Durbar will be held at Delhi.

DAILY HITAVADI,
Dec. 2nd, 1910.

65. The *Daily Hitavadi* [Calcutta] of the 14th December says that the 1st of January, 1912, the day on which the Emperor has decided to hold the Coronation

The Coronation Durbar.

Durbar at Delhi, falls on the 10th day of the Muharram. The Muhammadans, therefore, may not participate in the festivities of the Durbar. The day of the Durbar should, therefore, be changed.

HITAVADI,
Dec. 2nd, 1910.

66. The *Hitavadi* [Calcutta] of the 2nd December (received on the 8th instant) thus delivers itself on the ensuing session of the Congress at Allahabad:—

The Allahabad Congress.

We are not antagonistic to the Congress. On the contrary, it is our heart-felt desire to see the Congress alive and active and engaged in the service of the country. Though it is no longer the undivided Congress it was, still we desire to see it alive, for still it furnishes the enlightened representatives of the different parts of the country with a common platform where they can meet together and confer on the welfare of their country. Then, again, for various reasons, a strong feeling of alarm has gained ground in the public mind. There is not the same free talk, the same free discussion of political questions as was witnessed before. The Congress is the only field where anything in this direction can be accomplished. If the Congress can raise its head, this inactivity of the educated community in India may disappear.

We do not know what extremism or moderatism means; but we know that in India there are, and there will always be, two parties, one the party of the all-powerful rulers and the other the party of the helpless subject population. The Indians are loyal subjects, for they have never disbelieved the promises which successive Emperors and Governors have made to them ever since the Proclamation of Her Gracious Majesty, Empress Victoria.

The Congress stands on the foundation of the rights with which the rulers have promised to endow the Indian people, and it sits yearly with the object of having a further extension of these rights. Naturally, the Congress is loyal. The speakers on the Congress platform appeal, at every step, to the greatness of the English race; they regard the system of administration that obtains in England as a model system, and wish that the privileges which the English people enjoy may be introduced in this country.

There is no enmity between the white ruling race and the subject population in this country. But they have differences. Consequently, there are parties, wranglings, and last of all, a commotion of sedition. Most of the

axiomatic truths, which are put forward in arguments on behalf of the people and on the strength of which the people find fault with the administration of this country, are not recognised by the ruling race. Hence the quarrel, hence the difference. When the people told Lord Curzon not to oppress the Bengali-speaking population of united Bengal by separate administrations, that is to say, not to partition Bengal, which would wound their heart, he replied by saying that a subject people could have no heart, no feeling of pain, and that they must obey what their rulers would do for securing better administration. He called the agitation of the people as a "got-up," a "hollow" agitation. This difference in the recognition of these axiomatic truths led, as regards the question of the partition of Bengal, first to difference of opinion between the rulers and the ruled, then to ill-feeling, and lastly to hostility. The subject population of Bengal being the earthen pot, made of very soft clay, and their white rulers being the iron pot made of English steel, a collision between them resulted in the destruction of the earthen pot. For fear of this collision and to save their life and their honour, the leaders of the Congress formulated a "creed" for the Congress, which has not yet been publicly discussed, and on which the views of the representatives of the different provinces have not been consulted. Persons not subscribing to this "creed" are refused admission into the Congress. Certainly the Congress, which has ever been loyal, does not require such an unprecedented method of expressing its loyalty.

67. Speaking of the ensuing Congress at Allahabad, the *Sanjivani* [Calcutta] of the 8th December laments those acts of indiscretion at Surat which struck at the roots of

The National Congress.

the Congress, which the persons who committed those acts had themselves so carefully fostered. From that day two parties have grown up, which are still far from united. True, the rules and regulations of the new Congress were not framed in accordance with strict legal procedure; true the Allahabad Convention Committee did not listen to the advice of the Bengal representatives which, if accepted, would have obviated all unpleasant discussion; but still, the paper says, this is not the time to rake up the old controversy. The Congress has lost its former activity and energy, but those who have still kept it alive through the strange vicissitudes through which it has passed deserve the thanks and the gratitude of the people. The paper implores those who intend to keep themselves aloof from the Congress to consider how the country is sinking back into a state of lethargy, how the constitutional methods that were adopted for the regeneration of the country are gradually being relaxed, and how the *swadeshi*—dear to their hearts—is day by day losing its hold on the minds of the people. Those who have the slightest love for their country should not remain silent and inactive at the present moment.

68. The *Hitvarta* [Calcutta] of the 8th December does not admit the validity of the Conventional Congress which is to meet at Allahabad shortly and finds the efforts of a few Bengali papers to persuade the Bengalis to

Weakness of Congress leaders
cause of anarchism.

attend it almost in vain.

Deploring the weakness of the Congress leaders, the paper says that in fact they are the cause of anarchism. For the leaders awakened the people who, having recovered, on account of the Western culture and influence which they had received, their lost national self-respect began to demand the fulfilment of the Queen's pledges which they deemed to be their right as loyal subjects of the British Crown. The awakened public further decided to do something themselves for the national advancement, not content with wasting time in only begging the Government. Accordingly they started the *swadeshi* movement to improve the industrial condition of the country and took vows to use, as far as possible, *swadeshi* and eschew foreign goods. The "leaders" also took the vow no doubt, but they could not remain firm, for it was too much for them to get rid of the temptations of Wilson's Hotel, Mauritius sugar and foreign cloth. This totally demoralised the youths who saw that the very leaders who showed them the way and for whom they had so much respect were now incapable not only to lead but even to keep pace with them. The youths thus hopelessly disappointed lost their sense of duty not knowing what to do; they became mad and all the bomb-throwing, murders and dacoities have been the result of this madness.

SANJIVANI,
Dec. 8th, 1910.

HITVARTA,
Dec. 8th, 1910.

HITAVADI,
Dec. 9th, 1910.

69. In discussing the necessity of the Congress, the *Hitavadi* [Calcutta] of the 9th December says that, from all that one sees and hears, it appears that the age of repressive policy is gone, and that bombs and revolvers and anarchism have had their day. There is a tendency among the rulers and the ruled to know and understand each other, Mr. McMorran's speech at the St. Andrew's dinner only voiced the sentiments of the ruling race. The Congress is the only body which can at the present most important moment plainly represent to the rulers the wants and aspirations of the people. If the supposition is correct that the Government seeks the co-operation of the people, the latter must make an ungrudging offer of it, from the Congress platform, under the leadership of Sir William Wedderburn. "What we want," the paper continues, "is to unite, to form ourselves—Hindus, Musalmans, Jains, Christians, Sikhs and Pathans, the three hundred millions of men and women of India—into one nation. Sir William Wedderburn is paving the way for this consummation."

The people will obey Babu Surendranath Banerji in all things which he will ask them to do that are suited to the occasion and are calculated to remove all doubts and misgivings in their minds. But what about the "creed?" The educated community will not bestir themselves in the cause of the Congress, unless they know how the "creed" will end.

BIHAR BANDHU.
Dec. 10th 1910.

70. The *Bihar Bandhu* [Bankipur] of the 10th December notices the indifference of Bengal, the Punjab and even the United Provinces to the ensuing National Congress and justifies that indifference by considering the Congress to be an organization of a particular section instead of the whole Indian community as it once was.

The paper further criticises the doctrine of creed and does not expect any good from acting upon the suggestion of the *Abhyudaya* of Allahabad, the organ of the conventionists, that the question of "creed" can be reconsidered if the objectors attend the Congress.

SANJIVANI,
Dec. 8th, 1910.

71. Commenting on the number of the committees that have got themselves affiliated to the Bengal Provincial Congress Committee, the *Sanjivani* [Calcutta] of the 8th December says that this is an unmistakable evidence of the fact that the Bengalis have sunk all their differences and are resolved to accomplish the welfare of their country. There is no doubt that the educated persons of every district in Bengal are endeavouring to revive the Congress.

SANJIVANI,
Dec. 8th, 1910.

72. The *Sanjivani* [Calcutta] of the 8th December takes the Government of the United Provinces severely to task for their permitting the authorities of the Allahabad Exhibition to engage the services of dancing girls.

According to the *Leader* newspaper of Allahabad the Exhibition authorities have deputed a professor of a local college to Calcutta for this purpose. Nothing can be more shameful than this both for the authorities and for the professor. The paper says that if a student attends a lecture by Babu Surendranath Banerjee, then the objection of the Government becomes most strong, but the Local Government see nothing to object to in this demoralising affair and in sending school girls to witness it. The paper, however, hopes that the Allahabad Government will soon desist from this evil act.

BASUMATI,
Dec. 10th, 1910.

73. Referring to Sir John Hewett's speech at the Allahabad Exhibition, the *Basumati* [Calcutta] of the 10th December says that although in this age of competition we are compelled to admit that it is necessary to

Sir John Hewett's Allahabad Exhibition speech.

replace human labour by machinery, still we cannot but pause and ponder what will be the lot of the labourers thus thrown out of employment. Has Sir John thought of this? His Honour has, in advising the Indians to revive hand-looms, said that even in many European villages hand-looms are still worked with profit. But does free trade obtain in such places?

SANJIVANI,
Dec. 8th, 1910.

74. The *Sanjivani* [Calcutta] of the 8th December says that there is really no ill-feeling between the Hindus and the Musalmans. The real discord is between the educated classes of these two communities. These people whose number is very small are creating bad blood where there was no

Union between Hindus and Musalmans.

bad blood before, by incessantly talking of discord and disunion. Sir William Wedderburn has said that he will try to bridge over the gulf which exists between the Hindus and the Musalmans. But the conditions which the Hon'ble Mr. Amir Ali has proposed will instead of bridging the gulf make it still wider. The conditions are that the Hindus shall not stand in the way of the Muhammadans in securing posts in offices and the law-courts, and that the Muhammadans should have separate representation in the municipalities and the District Boards. As regards the first condition, the paper has no objection to the Muhammadans monopolising all the posts in offices and courts, but the second condition will tend to make the interests of the two communities in political matters different. Union in the field of politics will gradually lead to union in social and other matters. The paper cannot call those persons well-wishers of India who want to keep the Hindus and the Muhammadans separate in political matters.

75. Referring to the General Election in England the *Hitvarta* [Calcutta] of the 8th December writes:—

HITVARTA,
Dec. 8th, 1910.

The Unionist leader's tactics.

Self-interest makes every body blind, be he great or small. The only difference is that a great man's selfishness is also great. This weakness is not the lot of the Indians only, but it has full sway over the civilized Englishmen as well.

The main issue before the electors is the power of "veto" of the Lords, but with the selfish motive of securing a victory for himself Mr. Balfour has played a trick by attempting to throw dust into the eyes of the public by leaving the main issue and introducing others such as the Referendum and Tariff Reform. And this course has been adopted not by an ordinary man but by the leader of the Unionist party who was once Prime Minister of the great British Empire!

76. Referring to the Englishman's views that India is the most favourable land for aeroplaners, the *Hitvarta* [Calcutta] of the 8th December remarks that this land is a paradise for fools also.

HITVARTA,
Dec. 8th, 1910.

Englishman's paradise.

77. The *Tirhut Samachar* [Muzaffarpur] in welcoming Lord Hardinge writes:—

TIRHUT SAMACHAR,
Dec. 8th, 1910.

Welcome to Lord Hardinge.

The disarmed Indian subject has now forgotten the use of arms and the very few who know something of it have dedicated their lives to the service of the English. The Indians will now consider themselves happy if only they get food enough to fill their stomach and clothes to cover their bodies. Will you then make arrangements to provide the starving and disease-stricken Indians with food and clothes? Every Indian is to-day happy at your arrival and welcomes you.

78. The *Bir Bharat* [Calcutta] of the 11th December contributes a metrical poem to Lord Hardinge and invites his attention to the miserable condition of the country

BIR BHARAT,
Dec. 11th 1910.

Appeal to Lord Hardinge.

owing to scarcity of food and ravages of plague, hoping that he would do his best to mitigate the sufferings of the people.

79. Referring to the impending ruin of the Indian sugar industry owing to the importation of cheap beet sugar from Germany,

SAMAY,
Dec. 9th, 1910.

Ruin of the Indian sugar industry.

the *Samay* [Calcutta] of the 9th December says that unless Government sends out experts to Germany to learn the scientific process by which beet sugar is produced in that country, and carries on experiments in the several model agricultural farms of India for the introduction of that system in this country, there is no hope for this dying Indian industry.

80. The *Hitavadi* [Calcutta] of the 9th December gives currency to a rumour that Sir Lancelot Hare, Lieutenant-Governor of Eastern Bengal and Assam, is in favour of a separate High Court at Dacca. It says

HITAVADI,
Dec. 9th 1910.

A separate High Court at Dacca.

that the European merchants of Calcutta supported the Partition of Bengal on the distinct understanding that the Calcutta High Court should not be split up into two. The authorities have always given the assurance that the power of the Calcutta High Court would not be curtailed. But Sir Lancelot Hare says that unless a separate High Court is established at Dacca, justice will be very expensive. "Certainly it will be so," the paper ironically

remarks, "a separate High Court and a separate University are indispensably necessary for a complete separation of the two provinces." But such complete separation, the snapping of the last tie of union, it continues, will not only tend to keep the wound in the people's heart fresh for ever, but will also land the Government of India in fresh financial difficulties. Already the Supreme Government has to pay more than thirty lakhs of rupees a year to keep the new Government a-going. The new taxes on tobacco, kerosine oil, etc., were imposed to meet this yearly deficit. A separate High Court and a separate University for the new province will mean further expenditure, which again means imposition of further taxes on the people of Eastern Bengal. The English, it seems from their acts, govern India chiefly with the object of making the people happy and contented. Why is it then, the paper asks, that they are so eager to do what makes the educated community of Bengal mad with agonising pain?

MUHAMMADI,
Dec. 9th, 1910.

81. The *Muhammadi* [Calcutta] of the 9th December objects to the establishment of a separate High Court in Eastern Bengal on the ground that there is danger of such a step weakening the Calcutta High Court and thus injuring its prestige. Lord Curzon gave the assurance that the partition of Bengal would not affect the jurisdiction of the Calcutta High Court in Eastern Bengal and Assam.

SAMAY,
Dec. 9th, 1910.

82. The *Samay* [Calcutta] of the 9th December objects to the establishment of a new High Court in Eastern Bengal on the grounds (1) that such an act would be against the general wish of the people, including the European mercantile community, (2) that the Government of the new province is already in a bankrupt state and a new High Court will further increase its financial difficulties, (3) that the Calcutta High Court, which is regarded by the people as the palladium of justice, will lose much of its prestige if its powers are thus curtailed, (4) that the Calcutta High Court being one of the very few links which have still kept together the two provinces, by breaking it the authorities will make almost as great a blunder as the Partition of Bengal, and (5) the stability of British rule depends on the confidence of the people in British justice, which will be greatly shaken if the present High Court, which is much respected by the people, is broken into two. This will be a grave political blunder.

The paper also regrets that the Governments of India and Eastern Bengal and Assam should reject the prayer of the accused in the Dacca conspiracy case to be tried by the special tribunal of the High Court. If, as the *Pioneer* says, the authorities were influenced in their decision by the consideration of the amount of money that would have been spent to bring the accused to Calcutta if the trial were to take place in the High Court, the paper cannot accept this argument as convincing. Money is being spent like water in this case by the engagement of the services of many eminent counsel. An expenditure of two or four thousand rupees would certainly have been dust in the balance. If this prayer of the accused were acceded to, they would have been convinced that it was the wish of the Government that justice was done in their case. "It is not only necessary," as the Court of Directors of the East India Company said, "that justice should be done, but that the people should be convinced that justice has been done."

BASUMATI,
Dec. 10th, 1910.

83. It is rumoured, writes the *Basumati* [Calcutta] of the 10th December, that a separate High Court will be established in Eastern Bengal. But the establishment of a High Court in Eastern Bengal will surely weaken the Calcutta High Court, and this will be unfortunate in the present state of affairs in the country. An attempt to establish a separate High Court will be sure to rouse serious opposition and a widespread agitation in the country.

JASOHAR,
Dec. 10th, 1910.

84. We cannot put any faith, writes the *Jasohar* [Jessore] of the 16th December, in the rumour that the authorities seriously contemplate the establishment of a new University and a new High Court in Eastern Bengal, for we do not think that in this troublous time Government will run the risk of exciting another commotion of a violent order in Bengal.

85. We have all along been saying, writes the *Hitavadi* [Calcutta] of the 10th December, what Mr. McMorran has the other day said as Chairman of St. Andrew's dinner in Calcutta, namely, that unrest and sedition are two quite distinct things. Unfortunately many officials fail to recognise the distinction and launch severe repressive measure for the purpose of suppressing mere unrest. Such short-sightedness seldom succeeds and often produces more evil than good. We hope that Mr. McMorran's words will be able to disabuse the minds of the officials in this matter.

HITAVADI,
Dec. 10th, 1910.

86. Commenting on the rule that no person having an income of less than Rs. 500 a month should be admitted to the Viceroy's Levee, the *Daily Hitavadi* [Calcutta] of the 14th December asks, are people to understand from this rule that persons having an income of less than Rs. 500 are excluded from the category of gentlemen and are consequently unfit for presentation to the Viceroy?

DAILY HITAVADI,
Dec. 14th, 1910.

URIYA PAPERS.

87. The *Utkalbarta* [Calcutta] of the 26th November complains that those of the Angul police constables who go to Cuttack on business through the Dhenkanal State and who halt at different stations in that State at night, force the people of the villages in the vicinity of those stations to go with them as *bethias* (coolies without wages) and beat them and oppress them in other ways when they express unwillingness to comply with their demands. The writer draws the attention of the Deputy Commissioner of Angul to the matter.

UTKALBARTA,
Nov. 26th, 1910.

88. Referring to the agitation that is going on in the columns of the *Uriya and Navasamvad* and the *Utkaldipika* newspapers against Babu Chandra Mohan Maharana, the Headmaster of the Cuttack Training School, who is described to be a graduate and to have served Government with credit in various capacities for about 18 years, the *Utkalbarta* [Calcutta] of the 26th November observes that nothing has as yet been said by any of his superiors against that officer, who is working in the head-quarters station of the Orissa Division directly under the eyes of the divisional authorities from whom he can hide nothing. He has been placed in charge of the Cuttack Training School by Government, because a Uriya headmaster and other Uriya teachers are specially required for that institution. It is surmised that because a few "Ghoses" and "Boses" have gone out of that school, therefore calumny is being spread. That a Uriya should occupy the position of the headmaster of such an important school and get so much salary is intolerable to a few malicious persons, who are all powerful in Cuttack, the centre of Orissa, but who are birds of passage. The writer questions the propriety of the suggestion of the *Uriya and Navasamvad* to transfer Babu Chandra Mohan Maharana to the Uriya Translator's office and appoint Babu Upendra Narayan Dutt Gupta as Headmaster of the Cuttack Training School, and observes that the agitation regarding the matter is purely a racial one in its origin.

UTKALBARTA,
Nov. 26th, 1910.

89. Understanding that the Inspector of Schools, Orissa Division, has called for an explanation from Babu Chandra Mohan Maharana, Headmaster, Cuttack Training School, the *Uriya and Navasamvad* [Balasore] of the 30th November observes that if it be intended to institute an enquiry into the matter, it should not be made in a slipshod manner and suggests that "all the officers who served under Chandra Mohan Babu and all the officers and students who were under training in Chandra Mohan Babu's time should be required to give evidence." The writer also hints that the Government circular on the subject of guarding against fire issued to the heads of Government institutions has not been attended to by the Headmaster of the Cuttack Training School.

URIYA AND NAVASAMVAD,
Dec. 30th, 1910.

UTKALABARTTA,
Dec. 3rd, 1910.

90. The *Utkaldipika* [Cuttack] of the 3rd December gives an account of the proceedings of the anniversary of the Pyari Mohan Academy Branch of the Young Utkal Association at Cuttack, which was celebrated at Cuttack, Town Library Hall, on the 26th November. The writer observes that such associations should exist among students for furthering the cause of unity and education. The *Uriya and Navasamvad* [Balasore] of the 30th November writes on the same subject in a similar strain.

UTKALABARTTA,
Dec. 20th, 1910.

91. After a long discussion on the question "Who is a Hindu?" as raised by the Census authorities, the *Utkalbarta* [Calcutta] of the 26th November arrives at the conclusion that Hindus are those who have been known as such from time immemorial, who feel proud of being called "Hindus", who are ready to embrace all classes of the Hindu society with fraternal love, who are ready to serve the Hindu society as their mother, and who are desirous of converting the great Hindu community into one undivided nationality.

BIDHU BHUSHAN MUKHERJI,

First Assistant to Bengali Translator,
in Charge.

BENGALI TRANSLATOR'S OFFICE;
The 17th December, 1910.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 17th December 1910.

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100-51-1010

PART II

NATIVE OWNED INDIAN RESERVATIONS IN MONTANA

17th December 1900

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**LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL DEPARTMENT.**

[As it stood on 1st January 1910.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 46, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 41, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 39, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 36, Kayastha.	750
6	"Day's News"	Calcutta	Daily	Bai Premananda Bharati, age 51, Hindu.	500
7	"Hindoo Patriot"	Ditto	Do.	Srish Chandra Sarbadhikari, age 41, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
8	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 46, Brahmin, and Panchanon Mazumdar, age 36, Hindu, Baidya.	1,500
9	"Indian Mirror"	Ditto	Daily	Bai Norendra Nath Sen Bahadur, age 61, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation"	Ditto	Weekly	Brojendra Nath Ghose	500
11	"Karmayogin"	Ditto	Do.	Editor's name not known for certain. Arabinda Ghose is one of the contributors to the paper.	2,000
12	"Kayastha Messenger"	Gaya	Do.	Jugal Kishore, age 37, Kayastha	500
13	"Musalman"	Do.	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"National Daily"	Do.	Daily	Bai Premananda Bharati, age 51, Hindu	500
15	"Reis and Rayyet"	Do.	Weekly	Jogesh Chandra Dutt, age 69, a Calcutta house-owner.	500
16	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 69, retired Head Master of a Government College.	400
17	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 32	3,000

ADDITIONS AND ALTERATIONS TO THE LIST OF NEWSPAPERS.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	REMARKS.
1	"Day's News"	Calcutta	Daily	(See above)	Defunct.
2	"Karmayogin"	Ditto	Weekly	(Ditto)	Ditto.
3	"National Daily"	Ditto	Daily	(Ditto)	Ditto.

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I.—FOREIGN POLITICS.

3301. The *Mussalman* writes as follows in connection with the withdrawal of Russian troops from Persia :—“We think mass meetings should be held all over this country to

Persia.

express disapproval of the attitude of Russia and ask Great Britain to exercise her influence in the matter of withdrawal of Russian troops from Persia. We strongly hope that Britain will not ignore the unanimous prayer of 22 millions of her Indian Moslem subjects if only they are persistent and if they can show that they would be grieved if the integrity and independence of Persia be violated.”

MUSALMAN,
2nd Dec. 1910.

3302. The *Amrita Bazar Patrika* writes :—“The Hindusthani Association

The Hindusthani Association of
Vancouver.

of Vancouver has submitted a petition to the Governor-General of Canada on behalf of Mr.

Harnam Sing, a respectable Indian subject, who is a property-holder in British Columbia, because after several years' residence he has been refused permission to land in British territories in North America, for reasons which appear to us to be devoid of much common sense. It is an amazing story which we do not know how to account for. The story as it reaches us runs to the following effect :—

AMRITA BASAR
PATRIKA,
10th Dec. 1910.

‘Mr. Harnam Sing, a man of education, after having served His Majesty as a trooper of the Central India Horse Brigade, went to British Columbia from Hongkong in 1906, and, after passing six months in British Columbia, took up a course of study in the Lincoln High School at Seattle. After three years spent in British Columbia, he finally settled in Vancouver and purchased a home chiefly for philanthropic purposes as a centre for the Hindu community. He was in high favour with many American citizens of official standing and position at Seattle for his many eminent qualities of head and heart. But his trouble began in British Canada, where he brought himself to the notice of the authorities by trying to protect his countrymen by means of schools, hospitals and similar conveniences, from the disabilities to which they were subjected through the antagonism of the white labour organisations. The authorities were determined to get rid of him anyhow, so when he returned from a trip to Seattle in June last, he was refused permission to land, on the ground that he was not coming direct from India! Ere this, he had journeyed frequently backward and forward at his convenience without the authorities taking the least notice of him, but then they had not made up their minds to get rid of him on “any” pretext. On his claiming to have the right as British subject to take up his residence in any part of British Canada, his case was referred to a board of enquiry. The latter has now decided against him, on the grounds of (1) not coming from the land of his birth, and (2) not having any previous residence or citizenship in the Dominion!’

“The story speaks for itself: and there is enough in it to arrest the attention of the authorities both here and in England; specially [as it points to a contradiction between the professions that are made, and events as they are found in practice.”

II.—HOME ADMINISTRATION.

(a)—Police.

3303. The *Amrita Bazar Patrika* says that efforts are being made to reform the Indian police, “though much tangible results have not yet been brought home to the public.”

Reforming the police.

AMRITA BASAR
PATRIKA,
6th Dec. 1910.

3304. In the course of the proceedings in connection with the Nasik conspiracy case, it was pointed out that Sathe, a head constable in the Bombay Criminal Intelligence Department, had been convicted of abetting a murder. Commenting on

The Nasik conspiracy case.

AMRITA BASAR
PATRIKA,
7th Dec. 1910.

this, the *Amrita Bazar Patrika* writes:—"Here is a man convicted and not merely suspected of so heinous an offence as abetment of murder, who has not only been appointed a police officer but placed in the Criminal Investigation Department. The public have a right to demand how an *ex-convict* could be put to such onerous and responsible work, specially when it is admitted that the Criminal Intelligence Department in every country should be and is composed of the pick of the force—of honest, reliable and intelligent men."

BENGALUR,
9th Dec. 1910.

3305. A Naraingunge correspondent of the *Bengalee* writes as follows:—

Allegations against military police.

"The other day a boy under-trial prisoner in the Munshigunge bomb case, was alleged to have been mercilessly beaten by the military police while being escorted to the Dacca Jail, for speaking to his cousin, a boy of 8 years, whom he happened to meet in Dacca Babubazar Street."

Commenting on this, the journal writes:—"It is not stated if the allegation was made before the Magistrate. In any case, now that it has appeared in public print, the authorities ought to make a sifting enquiry into it and publish the result of their enquiry. It is a serious allegation, and if it is inaccurate or untrue, the public ought to know it. If it is true, the public ought to know what notice the authorities are going to take of the conduct of the person or persons concerned."

BENGALUR,
9th Dec. 1910.

3306. With reference to the criminal proceedings instituted by the Howrah District Police against some customers of the local wine-merchants, who were accused of

Police oppression.

creating a disturbance in the public road, the *Bengalee* writes:—"It is not enough that the persons whom the policemen concerned arrested have been acquitted. If they were arrested without any sufficient reason or justification, the authorities should punish those responsible for their arrest. What is more, they should tell the public that the men have been punished. It is cases of this kind which create a painful impression upon the public mind and the authorities owe it as much to themselves as to the public to remove this impression."

(b)—Working of the Courts.

AMRITA BAZAR
PATRIKA,
7th Dec. 1910.

3307. The *Amrita Bazar Patrika* does not think that the fine of Rs. 20

The Railway trespass case.

imposed by the Police Magistrate of Sealdah on Sergeant-Major Frank Redmond of the Chota Nagpur Light Horse, for having entered a reserved second class Railway compartment occupied by an Indian lady, is adequate. Had a European lady been so molested, what a howl would have been raised and Reuter would not have failed to send a most sensational telegram home!

AMRITA BAZAR
PATRIKA,
8th Dec. 1910.

3308. Referring to the Jury in the Dacca shooting case the *Amrita Bazar Patrika* writes:—"The Judge did not accept the

The Dacca shooting case.

verdict of the majority as well he might have done, but said he would refer the case to the High Court. Thus, it is not before the High Court decision is out that the case can be strictly called to have closed. The suspense and anxiety of the accused, meanwhile, must be great as one might imagine."

BENGALUR,
10th Dec. 1910

3309. Referring to the notice under section 144 served by the Chief Presidency Magistrate of Calcutta on the Hindu preacher Audh Behari Lall *alias* Nirbhayanand

Notice under section 144.

Swami, prohibiting him from delivering any lectures or distributing any leaflets on the subject of kine-killing, the *Bengalee* writes:—"We challenge anybody to show how a law which meets the requirements of this case would fail to meet any emergency. We hope the new Viceroy who brings an unbiased mind to the study of Indian problems, will take note of these passing incidents. Here in this "indirect admission," His Excellency will find a clue to the solution of the question which will come up before him before long, that of the renewal or repeal of the Seditious Meetings Act, and if His Excellency will follow up this clue, the result will give unbounded satisfaction to the people."

(c)—Jails.

3310. Commenting on the reply of the Government of Madras to the questions put by the Hon'ble Mr. Kesava Pillai in connection with the dietary of prisoners in Madras

Jail dietary in Madras.

jails, the *Indian Empire* writes:—"The reply savours of too much warmth and curtness to be palatable for the public. Government relies on expert opinion; but is it not a fact that expert opinion is not unanimous in respect of food, etc.? Again, the public well remember the case of the Sub-Judge who had the misfortune of being convicted and sentenced to a term of imprisonment and who on being fed in jail with Ragi, caught dysentery and died. What has expert opinion to say to this? And whose are the expert opinion? It is some Europeans who have held charge of prisons. No one denies their theoretical training or their practice among Europeans. But all this does not give them a right to speak with anything like authority on the question as to which food will suit the children of the soil and which not. It is only Indians, official and non-official, who can judge this question in all its bearings. And yet the Government will not refer the question to unexpert opinion, by which it means the Committee of Indian gentlemen proposed by Mr. Kesava Pillai. If the principle of differential treatment be carried even to jails, the impression on the Indian mind is likely to be mischievous. European prisoners are given bread and meat, and why should not those Indians who are accustomed to live on rice be treated differently? It is this point, that the Government should make clear."

INDIAN EMPIRE,
6th Dec. 1919.

3311. The *Indian Empire* writes:—"One of the most serious complaints bordering on what is little short of scandalous, is

Over-detention of prisoners.

the bringing to light of the over-detention of prisoners, after their lawful period of detention is over. Nobody under a constitutional Government has the right to rob another of his liberty or to make him work against his inclination, and that too without payment and as a task. . . . We believe those prisoners who are over-detained may sue the jail officials who detain them, both civilly and criminally, for clearly they have no right to do so."

INDIAN EMPIRE,
6th Dec. 1919.

(d)—Education.

3312. With reference to the formation of the new Education Department, the *Bengalee* writes:—"The crying want is more

The New Education Ministry.

schools, more teachers, more money spent upon the actual work of education. What, however, we get is money devoted to the creation of a new ministry with all the expenditure which it involves. And now as regards the *personnel* of this department, the Minister of Education and his Secretary are both members of the Indian Civil Service. They are not educationists in any sense of the term . . . Educational questions have not been the objects of their special concern. But in the meantime new ideas have been streaming in from all sides in connection with educational problems. Education is now-a-days a science by itself. It has been largely specialized and can no longer be the concern of amateurs. We live in days when every science is being specialized, and experts, with their special knowledge, are called upon to deal with the problems as they arise. The problems of education are not the ordinary problems of administration; and those who have been brought up in the school of administration, dealing with our foreign affairs, or with land settlement or with self-government, can hardly be expected to be conversant with them . . . We are aware that Mr. Sharpe, Director of Public Instruction in the new province, has been appointed Joint Secretary; but he does not come from the province where education is most advanced; and we fear his ideas about education are of the reactionary order . . . Enthusiasm must be tempered by knowledge, by discretion, by sympathy and the capacity for adaptation. Mr. Sharpe has yet to show that he possesses these supreme qualities."

BENGALUR,
11th Dec. 1919.

BENGALUR,
17th Dec. 1910.

3313. The *Bengalee* writes:—"It is, indeed, a strange anomaly that while Indians are now thought worthy of a seat in the Secretary of State's Council and in the Executive Council of the Viceroy in the Education Department those who have acquired a European reputation by their brilliant researches should be relegated to a back seat. The sooner such invidious distinctions are done away with the better."

(c)—*Local Self-Government and Municipal Administration.*

AMRITA BASAR
PATRIKA,
9th Dec. 1910.

3314. With regard to the proposal for the centralization of municipal administration and the abolition of the district system in Calcutta, the *Amrita Basar Patrika* writes:—"During the ten years that the districts have been in existence, any man who is not altogether blind must admit that every ward has come to wear a brighter, better aspect, more so those which lie at considerable distance from the central office and are inhabited by Indians. We are confident that all this improvement would have been impossible if there were no districts, and if a healthy rivalry had not been induced to make each district better and healthier than the others. Already the water department has been transferred from the districts to the central office; and though it is yet too early to judge of the results of the change, we fear that it will entail hardship on the rate-payers. . . . We learn on reliable authority that the question of centralisation and abolition of districts is still under enquiry; so that the rate-payers and their representatives should lose no time to place their views and opinions before Mr. Maddox."

AMRITA BASAR
PATRIKA,
12th Dec. 1910.

3315. The *Amrita Basar Patrika* writes:—"When the late Lord Ripon introduced Self-Government for the management of local affairs, his object was not only to serve the people but the over-worked officials as well to relieve the latter of a portion of the pressure. If his idea were loyally carried out, what a relief it would have afforded to the officials! But sweet is the exercise of power and an official would rather kill himself by overwork than transfer a portion of it to local bodies! Indeed, the District Boards have since then been reduced to official bodies. No wonder then if the election of members for the Boards does not excite as much interest in the public as it did before."

(g)—*Railways and Communications, including Canals and Irrigation.*

BENGALUR,
6th Dec. 1910.

3316. The *Bengalee* writes:—"In connection with the recent Canning town disaster, particulars of which have duly appeared in these columns, we have received a suggestive letter from Rai Debendra Chandra Ghose Bahadur of Bhowanipur. We make no apology to give the letter a prominent insertion for the consideration of the Railway authorities concerned:—

"Sir,—As you have noticed the fact of the Railway Assistant Station Master at Canning having been killed while doing his duty, by the falling in of the roof of his office-room, will you kindly draw the attention of the Government to the propriety of its making adequate provision for his family? I do not know who he was. But as he was a Bengali, I daresay he has left a family who were dependent upon him for their support. The Canning line is part of the Eastern Bengal State Railway and belongs to the Government. From accounts which have subsequently appeared, it appears that the building collapsed on account of repair operations which were undertaken very late, and there was no spare room in the station premises for the unfortunate man to work. Here is a case in which the employer is bound to make compensation for his negligence and carelessness. But unless you are good enough to ventilate the matter in the press, it is not very likely that the superior Railway officials will care to move the Government for making provision for the family of the deceased."

(h)—General.

3317. The *Indian Nation* says it is possible that the Bengal King Edward

The Bengal King Edward Memorial Fund.

Memorial Fund will be augmented by legacies and donations from time to time, and that in coming years there may be a King Edward Medical Fund which will be able to accomplish a great deal of good in relieving the distress of the poor. This particular form of charity was the one nearest and dearest to the heart of the great King, and there is no better way of commemorating his memory than this, after due provision has been made for a statue.

INDIAN NATION,
5th Dec. 1919.

3318. Commenting on Sir John Hewett's address at the opening of the

Industrial development.

Allahabad Exhibition in the course of which His Honour urged the necessity for developing the industries of India, the *Indian Nation* observes:—"There is no denying that our future prosperity lies in developing our industrial resources. Sir John Hewett has spoken a home-truth which we should profit by. We really do devote too much of our energy to political questions. After all the most important problem of life is that of finding a living wage, and that should attract our attention more than for instance the rights of a certain class in the Legislative Councils. But this is exactly what we are not doing; we are talking politics the whole time, because talking is our principal gift and does not need an effort while we do nothing to improve the material condition of the people."

INDIAN NATION,
5th Dec. 1919.

3319. In view of the fact that Government service, to which Indians

Agricultural improvement.

largely resorted, can give employment only to a limited number, and that Europeans and Eurasians absorb most of the lucrative subordinate posts, the *Amrita Bazar Patrika* says that the respectable classes of the population, not only in Bengal, but elsewhere, have no alternative but to take to agriculture and industry for their very existence.

AMRITA BASAR
PATRIKA,
7th Dec. 1919.

3320. The *Indian Nation* writes:—"When the Indian people demand a

The Bengal Executive Council.

larger share in the administration, all that the Anglo-Indian Government need do to silence them is to point out the childish, nay, the pitiful way in which municipalities and district boards are generally managed. It is no exaggeration to say that were it not for an official head in most of these administrative units in the person of a member of the Indian Civil Service, the great majority of these bodies would run themselves into chaos. These are very sad reflections no doubt, but we are driven to it by a sincere desire to study the real conditions which exist in local self-governing bodies; we wish we could arrive at some more hopeful conclusion. However, now that we have an Indian member to look after these things, we hope he will not fail to speak out point blank on this subject and thereby remedy the many defects that exist in the administration of Local Self-Government in Bengal."

INDIAN NATION,
5th Dec. 1919.

3321. Referring to the inauguration of the Bengal Executive Council, the

Ibid.

Indian Empire writes:—"Now that the work has been divided among three, in place of one, may not the question of replacing the whole of the Bengali-speaking nation under one Government be re-opened with advantage to all parties concerned?"

INDIAN EMPIRE,
5th Dec. 1919.

3322. The *Bengalee* writes:—"We are glad to have the assurance that the

The coming Census.

procedure to be followed in the coming Census will remain the same as at previous censuses; and all persons who return themselves as Hindus will be classed as such. There is, however, the suggestion that a note may be made containing remarks explaining that the figures include certain castes who cannot strictly be called Hindus. We ask who is to decide the question as to whether certain castes are strictly to be regarded as Hindus or not? We certainly think that this is not a matter for the Census Commissioner to deal with; and these remarks may prove a fertile source of controversy, accompanied by that irritation and bitterness of feelings which follows in the train of all caste controversies. There is no harm in making enquiries and collecting information. But we trust the idea

BENGALIAN,
5th Dec. 1919.

of subjoining remarks will be definitely abandoned. We have enough of excitement in these days. Let us not add to it by any deviation from the procedure followed at the last census."

HINDOO PATRIOT,
6th Dec. 1910.

3323. With regard to the classification of Hindus in the coming census, the *Hindoo Patriot* says Mr. Gait ought to have thoroughly digested the subject before making an exhibition of his absurd opinion and instructions.

Mr. Gait's Circular.

HINDOO PATRIOT,
7th Dec. 1910.

3324. The *Hindoo Patriot* writes:—"Nothing could be more welcome than the assurance referred to that the procedure to be followed in the ensuing census will remain the same as at previous censuses, and all persons who return themselves as Hindus in the schedules will be classed accordingly. Nevertheless, another thorny question has been raised purporting to the effect that a note may be inserted containing remarks explaining that the figures include certain castes which, for various reasons, cannot strictly be regarded as Hindus. We fail to understand where and what was the necessity for including the note in question in the census returns, in view of the fact that it does not lie within the legitimate province of the Census Commissioner to deal with a question of this kind that affects religious susceptibilities of the people. It may pave the way, unless the bitterly condemned Circular be withdrawn at once in deference to loudly-expressed public opinion, for intensifying the bitterness of public feeling and excitement, the smouldering fires of which in connection with the so-called unrest and the Partition agitation are not yet completely extinguished. No statesmanship of a practical character can be expected to sanction such action when it can bring no good either to the Government or the country. Having regard to all these considerations, we are disposed to believe that nothing but an official notification on the subject can be held sufficient to set at rest all speculations and restore public confidence beyond a possibility of doubt. We must, therefore, strongly recommend the Government of India, as we did before, to direct the Census Commissioner to withdraw the Circular at once as a concession to public opinion in the interest of the country."

3325. The *Bengalee* writes:—"The *Daily News* commenting upon the royal visit, says 'that the new departure may be taken as a seal upon the policy of appeasement and liberal evolution on the part of those who administer India.' We thoroughly associate ourselves with this view. We trust the Royal visit will mark the dawn of a policy of conciliation, unhampered by restrictive measures, which so far have neutralized its graciousness, and that it will be associated with boons which will continue to awaken the most grateful reminiscences in our minds and in the minds of generations yet to come."

BENGALUR,
6th Dec. 1910.

The Royal visit.

BENGALUR,
10th Dec. 1910.

3326. The *Bengalee* writes:—"That His Majesty in opening the Durbar should issue a Proclamation to the people of India, renewing the pledges contained in the Proclamation of 1858, and assuring the Indian in equally generous and if possible even more definite terms of the equality of his status with that of other classes of His Majesty's subjects, is the sincere and ardent wish of all His Majesty's Indian subjects. Nor is this all. On an occasion like this British statesmanship should realise the supreme importance of giving the people something in the nature of a political boon in addition to the Proclamation by the Sovereign which must be somewhat general in its character. We know it will be said that a constitutional monarch cannot possibly give a boon to his subjects directly political in its character. But those who say this must remember that so far as India is concerned the King is not a constitutional monarch in the same sense in which he is one in England. He is the Emperor of India, and so long as India has not received a constitution like that of England, it is idle to say that she should not expect what a constitutional King cannot give. If we are to have the disadvantages of constitutionism, let us have the advantages too. Because the advantages are not and are not likely to be forthcoming for some time, British statesmanship should realise the wisdom as well as the expediency of making a Durbar like that which King George will open next year, as real to the Oriental imagination as it can possibly be made. And the reality of a Durbar to the Oriental consists not in its magnificence, as Lord Curzon

The Coronation Darbar.

erroneously supposed, but in its large-hearted magnanimity. We hope British statesmanship will rise to the height of the occasion, as Rai Radha Charan Pal suggested, and confer a political boon upon India on the occasion of the King's visit."

3327. The *Amrita Basar Patrika* says that the appointment of Babu Nalini Ranjan Chatterjee, M.A., B.L., Vakil, to the fifteenth Judgeship of the High Court, which it regards as another "coup-de-etat" of the Chief Justice, will prove as successful as the appointment of Babu Digambar Chatterjee. Babu Nalini Ranjan is said to be an unostentatious gentleman of solid parts and pure mind.

3328. The *Bengalee* writes:—"The appointment of Mr. Nalini Ranjan Chatterjee as the Fifteenth Judge of the Calcutta High Court has, we understand, given entire satisfaction to the profession. . . His arguments were always distinguished by logical precision and by that power of seizing distinctions which goes to the making of a great lawyer. He was extremely popular with the vakils' bar on account of the suavity of his manners and the modesty of his disposition. His honesty and uprightness are beyond question. The Chief Justice of Bengal has earned the thanks of the profession and the public by this selection."

3329. The *Bengalee* says that the appointment of Mr. R. N. Mookherjee, C.I.E., as Sheriff of Calcutta for the coming year will be gratifying to the Indian community. The appointment is a compliment to the Indian community and to the spirit of enterprise and self-reliance which has made Mr. Mookherjee what he is to-day.

VI.—MISCELLANEOUS.

3330. From advices received from the districts, the *Bengalee* anticipates a very extensive representation of Bengal at this year's Congress.

3331. The *Bengalee* says that among the suggestions made at the conference of leading Hindus and Muhammadans held soon after the Tittagarh riots, was the formation of Conciliation Boards consisting of prominent Hindus and Muhammadans. If these Boards were in existence now, they would be very useful to the authorities. Even now, the journal thinks, they might be formed. "The Government and the people," it says, "are alike interested in the preservation of good-feeling between Hindus and Muhammadans, and in this matter co-operation between the Government and the popular leaders would promote a healthy feeling and help to avert those disturbances which we have sometimes to deplore."

3332. With regard to the *Id* disturbances, the *Bengalee* urges the Hindu and Muhammadan leaders to come to an amicable settlement among themselves. It is only when such a settlement, for some reason or other, is found to be impossible, that they should approach the authorities and invoke their aid.

3333. The *Bengalee* writes:—"On almost every question of any importance, the *Englishman* may be depended upon to take the view which is least rational. It has long been recognised that the desire on the part of educated Bengalis to take a share in the defence of the country as Volunteers is perfectly legitimate, and that the authorities would be displaying statesmanship of a high order, if they could see their way to satisfy it even to a limited extent. . . . The real position of the *Englishman* is summed up in a single sentence:—"To generally open the ranks of the Volunteers to Indians, even if qualifications of education and birth were demanded, would be to introduce what might turn out to be a most disquieting element at the very moment when the services of the Volunteers are likely to be most requisite." This is the keynote of the whole article. The *Englishman* has no trust in our people, and asks the Government not to have any trust in them. If the *Englishman* knew even the elements of the problem it is dealing with, it would possibly, be

AMRITA BASAR
PATRIKA,
10th Dec. 1910.

BENGALUR,
11th Dec. 1910.

BENGALUR,
10th Dec. 1910.

BENGALUR,
7th Dec. 1910.

BENGALUR,
8th Dec. 1910.

BENGALUR,
9th Dec. 1910.

BENGALUR,
8th Dec. 1910.

BENGAL,
10th Dec. 1910.

swore that if the danger to which it refers existed in any form or shape, the best way to deal with it would be to show the people that you trusted them."

3334. The following is an extract from a letter to the *Bengalee* by European soldiers at Barrackpore and Indian villagers. Surendra Nath Mukherjee of Ganti:—"Yesterday, at 2-30 P.M., two European soldiers entered the narrow lanes of Ganti, a village very close to the Barrackpore cantonment, fired several shots and killed a dog. A poor woman, who is of widow of one Beni Kathal of the said village, got injured by one of the shots. It is difficult to identify these soldiers, and the poor woman will have no remedy." The journal hopes that orders will be passed preventing the soldiers from visiting the villages in the neighbourhood of the cantonment.

G. C. DENHAM,

Special Asst. to the Depy. Insp.-Genl. of Police, Bengal.

OFFICE OF THE BENGAL SPECIAL DEPARTMENT,

9, ELYSIUM ROW,

The 17th December 1910.